

ms Copy of Howd
Receiv'd by A Court & Oct. 27
LETTER

T O

Dr L O B B, (7.) K

CONCERNING

His Writings in P H Y S I C.

Containing R E M A R K S upon some of his
peculiar Notions about

B L E E D I N G, P U R G I N G, &c.

W I T H A

P O S T S C R I P T,

On the Manner of Writing C A S E S of
Particular P A T I E N T S.

*Recommended to the Perusal of those S T U D E N T S
and F A M I L I E S for whom the Doctor writes.*

L O N D O N:

Printed for J. R O B E R T S, at the Oxford-Arms
in Warwick-Lane. 1752.

[Price One Shilling.]

Handwritten notes at the top of the page, including "The History of the..." and "1812".

ESTER

TO

Dr. J. O. B. R.

OF THE

Writings in Physics

...in the ... of his ...

... of the ...

WITH A

POSTSCRIPT

... of ...

... of the ...

... of ...

... of the ...

... of the ...



A

LETTER

TO

J. S. C.

Dr L O B B, &c.

S I R,

SINCE my Design in writing is the Good of Mankind, as much as your's can be, I hope there needs no Apology for addressing this Letter to you. I can with great Truth assure you, that my Motives for publishing it were the same, which you say prevailed with you, to make your Remarks on so many celebrated Authors, about Bleeding in the Small-Pox *. I shall take the Liberty to tell you them in your own Words; viz. *That it has not proceeded from a Disposition in me to dispute, but from a Conviction, that some of your Notions are Mistakes, and the Arguments used insufficient to support them, and an Apprehension that proper Answers to them may be a happy Means to preserve many from practising according to Rules, which manifestly tend to the Prejudice of the Sick.* You profess a Desire of being better informed, if you are wrong in any

* Vid. Treatise, Part I. Chap. X. Sect. 740.

of your *Sentiments*; and of being ready to change them, when you are *convinced* that they are wrong. But when a Man is so full of himself, and thinks his Knowledge derived in such a Way as you to your's, it is no easy matter to *convince* him. At least I reckon it far beyond my Abilities, and perhaps not to be accomplished, unless by one who can persuade you, that he has had Communications of the same Kind superior to your's.

You are now become a voluminous Author, having published seven * bound Books and one Pamphlet. And your Merit, in your own Opinion, seems to advance in a very high Proportion with the Increase of your Writings. Your former Works had full enough of a dogmatical, magisterial Air. You say, indeed, you write for the *Ignorant*, to instruct *young Students*, and for the *Use of Families*, to whom you know they will be useful. But by your last Performance, I mean your *Medical Principles and Cautions*, you seem to be got to the very Pinnacle of Infallibility, and to dictate in Physic as absolutely, as his Holiness at Rome does in Divinity.

The Pope derives his Authority from the Prerogative of his Seat, St Peter's Chair, and pretending to be Christ's Vicar on Earth. You seem to claim a more express divine Authority, by your Motto, *There is a God in Heaven that*

* I choose to mention the Titles of them here, that my References may be the shorter, and yet readily understood: *A Treatise on the Small-Pox*, in two Parts. Two Volumes on Fevers; one called, *Rational Methods of curing Fevers*: The other, *Medical Practice*, &c. *A Treatise on painful Disasters*. *A Treatise on the Stone and Gout*, &c. *Letters relating to the Plague*. *A Compendium of the Practice of Physic*. *Medical Principles and Cautions*.

revealeth Secrets; and thereby to insinuate, that you are at least one of Heaven's prime Favourites, and that those Secrets are immediately revealed unto you. You had before told us, in your Preface to your Book on the Stone and Gout, that you *believed* some of your *Thoughts* at least, came from *that good God, who teacheth Man Knowledge*. And your *Greek Texts* of Scripture, in the Title Pages, and at the End of several of your Books, hint at the same.

When a Man is arrived at this Height, I believe, indeed, it would be a vain Thing, to attempt to *convince* him; as vain, perhaps, as to argue with a Quaker about the Light within, which he says he feels; or with a pretended Prophet, who talks of the Inspiration of his God. But I hope, some at least of your Readers, some of the *young Students*, some of the *Families* you write for, may be open to Conviction; may have Reason and Candour enough, to hearken to and examine some other Cautions besides your's, even though they should be Cautions about your own Writings; and may think it right to suspend their Faith in you, till they have enquired well into your Credentials; and to require some further Evidence than your bare Word, why they should submit to you, as the Standard of Medical Practice, in Opposition to the rest of the World.

And it is for the Sake of these only, that I have undertaken to write this Letter; to warn them against such Doctrines and Practices of your's, as I think at least as dangerous, as you can think the Practice of all other Physicians. You might otherwise have published fifty Volumes, if you had pleased, and never been disturbed by me; but left to enjoy the Happiness,

ness, as you have hitherto done, of thinking your Works *were approved by learned Men, because nobody had written against them* *.

I cannot pretend to take Notice of all the remarkable Things, in your numerous Volumes, in the short Compass of a Letter, which I am afraid will be thought long enough as it is, by such as are unacquainted with your Works; but shall make my Observations on such Things, as are most particular, or of most Importance to be taken Notice of. As to your *Style and Method*, you reckon it *ungenerous* for any body to attack you about them; therefore I shall only say, that I like your Style best where it is most concise, which it is remarkably more in some of your late Books, than in your former. And if I should happen to say the same Thing more than once, you, I hope, and your Readers, will excuse me, as your Works abound so much in Repetitions.

But though I am to say no more about your Style and Method, I cannot help taking Notice of your Air, and Manner of writing. It is with so much Self-sufficiency, and Pretensions to Superiority, as are not often to be met with in any Author, that calls himself a regular Physician. How often are we told, that the Patients

* The Collectors of the Medical Essays and Observations at *Edinburgh*, who seem to be both learned and wise Men, do not indeed write properly against your Book on the Small-Pox, but they say, in the very short Account they give of it, that your *Plethora* (which I shall speak of afterwards) is confined to so many Circumstances, that scarce ever such a Patient will be met with. And they add, *If Dr Lobb disclaims Blood-letting in the Small-Pox, Dr Loeber, Professor of Medicine at Jena, in his Sure Rules to a successful Cure of the Small-Pox, recommends repeated and plentiful Bleeding, and the greatest Care not to follow the Anti-phlogistic Method.* Medical Essays and Observat. Vol. I. p. 348.

had been under other Care, perhaps of one, two, or more Physicians, who had used such and such Means *to no purpose*, and that they were commonly growing *worse and worse*; but as soon as they came to be under your Direction, they were presently better, and generally quite well in a very little Time? And you always impute the Amendment and Recovery to your Medicines, how little soever they were adapted to such an Effect, either from their Nature and Power of Operation, or from the small Doses, or the short Time they had been used. You assume all the Praise to yourself, and never make any Allowance for a Change that might have been gradually working, by the Prescriptions of others, though it had not discovered itself till after they commenced your Patients. Who but yourself would have published such silly (as well as tedious) Letters, as those in 25 *Hist.* of your Book on painful Distempers, from a poor ignorant Man at *Liverpool*, and stuffed with such fulsome Compliments to you, in Praise of your superior Skill? What could be your Design in this, but to insinuate to some of your Readers, who may be as weak as this Man, that you so far excel the rest of the Faculty, in Capacity and Judgment, as to be able to understand a Case by a written Description, (and a very bad one too) better than other Physicians who are on the Spot, and see the Patient; and by that Means to procure Business by Letters, from all Parts of the Country where that Book shall be read? And who but yourself would have ventured to prescribe at all, upon such a Representation of a Case; especially when the Man tells you such an inconsistent Story about his Wife's Distemper, *viz.* that *both the Doctors agreed it to be an Inflammation*

Inflammation on the Top of her Stomach, and the Hysteric Cholic, and something of the Rheumatism? This surely was written for the *Ignorant* and for *Families*, hardly I think for *Students*, except very young ones indeed; and even these I should hope would soon grow wise enough to see thorough it. You are likewise continually boasting of *the divine Blessing*, and the *happy Series of Successes* that you have met with in your Practice; and you tell us that *very few of your Patients, in proportion, have died*; And for those few we commonly have some Apology; that they would not be regular in taking your Medicines, or you was sent for too late, or not suffered to attend long enough, or there was some Accident in the Case, or some other Physician was in Consultation, to bear part of the Blame, at least if there was any. In your Book on Fevers, you have given us seventy-seven Cases of Patients, under different Kinds of Fevers, who all recovered. Without doubt all this is to make People believe, they are safer in your Hands than in any other. Such a Number of Patients recovering from Fevers, may strike the *Ignorant*, may amuse *Families*, and influence them to employ you. But those that are Judges, will not wonder that most of them at least recovered; as there appears, even from your Description of by far the greatest Part of them, to have been in as little Danger, as can well be imagined, in Fevers of such and such Denominations. To instance only in your Cases of Putrid and Malignant Fevers: They are most of them so mild, that nobody could well know them to belong to those Classes, if you had not ranked them under those Titles. And if no Cases of that kind were more malignant than these of your's, I think the Name might very well

well be laid aside. Print your Cases fairly as they occur, and do not pick out four or five easy ones, out of all you have met with of that Sort in twenty or thirty Years, and then let the World judge who has most Success.

But lest all you say of yourself, should not be sufficient to promote your Practice, and the Sale of your Books, you call in the Assistance of pompous Dedications and Recommendations. These, how much soever they may dazzle the Eyes of the *Ignorant*, and prejudice *Families* in your Favour, or make your Books to be read and esteemed by ignorant Apothecaries and Apprentice-Boys, will have no Effect on those that are proper Judges of Writings in Physic. They will form their Opinion from the Books themselves, if they bestow the Time to read them. *Boerhaave* describes these Judges, in his Preface to his Aphorisms: *Qui antiqua scrutati, nova non ignorant, videbunt quid præstitum sit. Et hos ego solos idoneos operis Judices agnosco.* Now to this Rule, to these Judges, would I appeal for the Meaning of what *Boerhaave* says about your Book on the Small-Pox. I would ask these Judges, and particularly such of them, as are well acquainted with *Boerhaave's* strong Style, and his usual Complaisance; whether that Paragraph of a Letter to Dr *Mortimer*, which you have made such a Puff with, was not rather designed as a Compliment, than as a thorough Approbation of the Performance. *Boerhaave* used to correspond with the Doctor, as Secretary of the Royal Society. And having received from the Doctor the Present of a Book, written by a Brother-in-Law, (as doubtless the Doctor informed him) he could not avoid saying something about it, in the next Letter he wrote. He might

might design what he said as a Compliment, partly to Dr *Mortimer*, and perhaps partly to you, in return for the Compliments you had made him in the Book. And after he had once written it to a Man in that public Character, is there any wonder that he should give Leave, when it was asked, to have it printed? But alas! How different is it from the high Encomium of *Sydenham's* Writings on the Small-Pox, which he voluntarily and with design publishes to the World himself, even in his Aphorisms, where he mentions the Names of so very few Authors? In the Beginning of his Chapter on the Small-Pox he says, *Cujus quidem adeo accurata Sydenhami descriptio, cui decies legi merenti pauca modo addenda habeo.* Now if so great a Man, as all the World must allow *Boerhaave* to have been, when he was to write a Chapter on the Small-Pox, in so finished, so inimitable a Book, as his Aphorisms is; could, from his own clear Understanding, and his very comprehensive Knowledge of Books and Things, find so very little to add, to what our excellent *Sydenham* had said on this Subject; how could he think so very bulky and tedious a Treatise as your's necessary?

Another Thing very remarkable in your Writings, is your very great and uncommon Faith in Medicines. Indeed they must generally be of your own prescribing, or else their supposed Effect must correspond with some of your favourite Opinions; and if they seem to do that, you are not very nice about the Probability of the Facts, or the Authority you have them from, as we shall see in some Instances by and by. Whatever you prescribe almost always does good, and in a very little time too, whether the Doses be
small

small or large; whether the Case be curable or not. *For in your few unsuccessful Cases, you could easily perceive a manifest Benefit* * from your Medicines, though they could not effect a Cure. If you put but three Grains of burnt Hartshorn, or one Grain of Castor, or two or three Grains of *Sal. Prunel.* (which others would think in that Quantity a mere Chip in Porridge) into a Bolus, or even into a Julep which is for many Doses; under your Direction they are of Importance. Who but yourself would lay any Strefs, or even expect any Good at all, from *Pulv. e Chel. Ei. Antimon. diaph. Musc. Corallin. a a* *MS Sal. Absinth. Sal. Prunel.* of each two Grains, to be all mixed and divided into † eight Doses? Or from Saffron and Camphire of each two Grains, to be boiled in a Glyster? || Or who would think of curing *most profuse Sweats*, which had continued every Night for six Weeks, by one single Dose of *Sal. Prunel. gr. viii. Sal. Mart. gr. iii.*? § If you propose large Doses, and very frequently repeated, (which indeed you hardly ever do but to *prevent the Small-Pox*) so that you apprehend some inconvenient Consequences likely to occur, before your grand Design is answered; you have a Remedy at Hand for every one of them. These Remedies you seem to think you can send, like a Messenger on an Errand, and that you can determine the Operation of them, as readily as you can quench a given Degree of Flame, by a due Quantity of Water, or increase it by pouring on a certain Proportion of Oil. And if you meet with re-

* Pref. to Medical Practice.

sect. 427.

Pract. sect. 533.

|| Small-Pox, Hist. 11.

† Med. Pract.

§ Medic.

fractory Patients, such as Children, who will not take your Medicines, you know how to manage them by external Means. You can apply your *Attenuants* and *Dissolvents*, nay, and even *Cordials* and *Astringents* too, in outward Forms; either in Cataplasms to the Wrists, or a Plaister to the Stomach, (in which sometimes five Grains of native Cinnabar for a Child, or twenty Grains for an Adult, is a significant Ingredient) or a *Culcitra pro Scrobiculo Cordis*, or a Fomentation to the Palms of the Hands, and Soles of the Feet. So that you can both cool and warm, lower the Pulse or raise it, make the Blood thinner or thicker, as you please, by applying the same Medicines to the Surface of the Body, which at other times you give inwardly; and all this with Success too *through the Divine Blessing*.

You do indeed also give us some Instances of your extraordinary Faith in Prescriptions, that are not your own. One is your believing, that, a Man may be cured of the Stone, *by eating one * mouthful of dry Bread in a Morning fasting*, and that too in a very short Time, viz. *A Week or ten Days*. This you seem to believe as readily, as if you had the Sanction of the College for it. But then the plain Reason of your Assent is, that it seems to make for your Argument. And it is too common an Observation, that Mankind are very apt to give Credit, to almost any Stories that suit their Purpose, and can be made use of as a plausible Support to some peculiar Doctrine of their own. For my Part, it seems difficult to determine, which of the two has the most Efficacy, this *mouthful of Bread*, or some of your last-mentioned Recipes. They

* Stone and Gout, sect. 1044, to 1050.

that can believe one, need not doubt of the Virtue of the other; and may, I think, be persuaded to believe any thing, that does not imply an express Contradiction, either to Reason or their Senses. Though if *the Divine Blessing* almost always attends your Prescriptions, (as you would have us believe) it seems to be of little Importance, whether they have great or small Efficacy in themselves. For nobody will question, but that God can work by the weakest Instruments, or without any natural visible Means at all, if he pleases. But the Man, that claims the Privilege of being a distinguished Favourite of Heaven, ought certainly to make out his Pretensions.

Another Instance in the same Book is, your Histories of great Benefit from the Juice and the Decoction of Onions *, to Persons afflicted with the Stone. A Man must be pretty easy of Belief, that can pay any Regard to such hearsay Stories, and told in such a Manner, as plainly shows, the Writers of those Letters were no Judges of the Affair, and even knew but little of the Cases they wrote about; and more especially as the Gentleman, who thought he found so much Benefit by the Juice of Onions, did at last *die* of the Stone. If you would draw any Conclusion at all from such Tales as these, the utmost ought to be only this, that perhaps it might be worth while, for other Persons troubled with the Stone, to make further Trials of Onions. But you readily fall in with such Accounts, and take them all for Facts, (though related by those that know not how to make such Observations) and make Inferences from them, because they are agreeable to your Scheme: Whereas, if

* Sect. 1010, to 1038.

the best Physicians in the World were to tell you of Cases which they have cured by large Evacuations, you would think them in the Wrong, and be apt to say, those Patients might have been *happily cured without them*.

To this same strong Faith of your's, I must also ascribe another of your favourite Schemes, viz. that of *curing the Small-Pox without it's coming to Eruption*; which is the Subject of the ninth Chapter of the second Edition of your Book upon that Distemper. Your Proposal is, either to prevent any Effect of the variolous infectious Effluvia, upon the Blood of such Persons as have been much exposed to them; or to cure, after the Infection has taken place, and the Disease is begun, in it's first febrile State, so as to hinder the Eruption and other subsequent Stages. And a fine Scheme indeed it would be, if it could be brought to bear; as it would make even Inoculation, as you say, a needless Operation. But after all your fine Harangue about it, (to which, in your first Edition, you put *Q. E. D.* at the End, but have left that out in the second) I appeal to all Men of Sense, that are not prejudiced in the Cause, and are proper Judges of Diseases, and of the Nature and Operation of Medicines, whether you have given any sort of Proof, even of the Probability of preventing the Infection from taking place. And of this only have you yet made any Experiments. Of the Cases which you have related to this Purpose, it is true, that some of the Persons had been exposed to Danger of Infection. But who can suppose, that has not a very strong Faith indeed, or is not prepossessed in favour of the Notion, that three Drams, or half an Ounce of *Æthiops Mineral*, taken in seven Days, could be their Preservative;

servative; or even seven Drams and a Half, in Mr *Bevis's* Case * (to make the most of it) taken in four Days? These People were well when they took it, and they remained well. What can we conclude from hence, but that their Blood was not at that time in a Disposition to receive the Infection? You say, indeed, of some of them, that they never had it since, but you do not tell us, whether they have ever been in the Way of Infection since that time: And if they have not, what wonder is it that they have never had it since? Who is there that has any any Knowledge of the World, that does not know Instances of Persons, who have been as much exposed to Infection as these of your's, and yet have escaped it without taking any Medicines? How many have tried to catch this Distemper, and could not at that time, and yet have had it afterwards? Have not some been inoculated without Effect? Have not some passed all their Lives without the Small-Pox, though they have gone freely, and frequently in the Way of it? And yet you cannot allow, that these few People you mention, could be supposed to have escaped it, without the Help of your Medicine. Did you never know Children have the Small-Pox, who had some time before taken *Æthiops* Mineral, for Worms or other Disorders, as freely, or more so, than you gave it to some of those Adults? If you have not known this happen others have.

* Let any one carefully compare the Cases of this Man and his Wife, with your History of their Son's Small-Pox, and judge how much these Instances are to your Purpose. They attended the Son only till you could determine what the Eruption was. What Numbers do the like, and escape without *Æthiops*, or any other preventive Medicine?

If

If Dr *Cbeyne* could bear to take an Ounce, at least, every Day, for four Months together, which you quote his own Authority for, surely it cannot be such a powerful sensible *Attenuant*, as you would represent it. One would think, from your Doctrine, that his Blood must have been so attenuated, as to be quite dissolved, and the Texture of it destroyed. But as he bore that large Quantity well, how can you conclude, or even imagine, that your giving these People half an Ounce in a whole Week, could have any Effect upon their Blood, to secure them from Infection? If you say that a little is sufficient here, as it is peculiarly and specifically adapted, either to alter or destroy the variolous * Particles, or to make such a Change in the Blood, as to defend it from any Infection from them; this is only *gratis dictum*, and wants to be proved. And if *Boerhaave* thought (as you tell † us) *these Cases of your's so many Proofs, that the Small-Pox may be cured*, (or rather prevented) in the *Manner proposed*, what is that to me? What is it to any Man that is a Judge, and will think for himself? For if *Boerhaave* was capable of believing upon such Evidence, I must reckon it an Instance of Partiality in a great Man to his own Notions; as the first Hints of your Plan are borrowed from them. But if he could really make use of such Expressions, in his Lectures about you and your Book, as you tell us in the Letter signed || *Sam. Daniel*; I must say, *Quandoque bonus dormitat Homerus*. One would think he could hardly be literally awake, when he pronounced such Words as these: *Dedit ille exem-*

* Small-Pox, sect. 599.

|| Ibid.

† Sect. 621, &c.

pla multorum secundum hanc methodum sanatorum, nempe per Æthiopem Mineralem. And again, *Autor multa ibi dedit exempla variolarum, ut ita dicam, & suffocatarum per Æthiopem Mineralem.*

Can these Cases of your's, which are but four at the most, (for one of the five had the Small-Pox, and you yourself seem hardly to conclude for above three of them) be called a great many Instances? Can these People be said to be cured of the Small-Pox, because they escaped it, though they had been conversant with the Sick? What an Expression is *variolarum suffocatarum*, and this by half an Ounce of *Æthiops* taken in seven Days? Why did not the *Æthiops* succeed in the first Case, in Master *King*, who was much less exposed to variolous Effluvia, he not being at all with those that were sick, so far as appears? Why did it not prevent the Effect of Inoculation in Master *Greene*, as he, though a Child, took as much of the Medicine to prepare him, as some of the Adults did to preserve them from it? If Master *King* had escaped it, his Case would have been called a strong Example of the Success of the Method; but as he had the Distemper, we are only told that he took the Medicine to prepare him for it. Do not the Cases of these two Boys make as much against your Argument, as all the others, if well examined, do for it? You may perhaps say (as you seem to hint) that this Medicine occasioned the Distemper to be mild in these two Children, though it did not prevent it. But have not Thousands, both in the natural Way, and from Inoculation, had it as favourably, though they took no *Æthiops Mineral*?

If *Boerhaave* was so well satisfied of the Efficacy of this famous Specific, how comes it, that we hear of no Instances of his ever trying it, as
he

he lived several Years after? He had Authority enough to get it sufficiently tried, and, if it answered, to have established the Practice in *Holland*, long before he died. From thence it would soon have come into *England*, and in a little Time would have been spread over all the known World. So that we should long ago have been free, in a great Measure at least, from this terrible Distemper; as Infection would have been at an End, and none need to have had it, but those few that might be supposed to breed it: And perhaps even these might have been secured, by such a proper Use of *Æthiops Mineral*, as would before this time have been discovered. Then all the World would have joined with *Boerhaave*, in his Complement to you; *Tandem in Britannii ortus est vir * clarus, qui scripsit de variolis, &c.* Your Fame in the Annals of Time, would have very far outshined that of the renowned *Harvey*. Your Book would have been translated, not only into *French* †, but into all Languages where Printing is used; and your Name would have been ecchoed forth by the most barbarous Nations, where they have not the Use of Letters. And to compleat your Glory, you yourself would have lived long enough (which is a Thing that

* Small-Pox, sect. 621, &c. † Medic. Princ. & Cant. sect. 154. You seem to think, that your Book on the Small-Pox, being translated into the *French* Language by a Physician at *Paris*, is a Proof that it is esteemed by that Nation. Would the same Conclusion hold for every foreign Book which is translated into *English*? Are there no Authors who write or translate for Bread? Did you never hear of any Physician who wrote in that Way? Are there no ignorant Persons, no young Students, no Families in *France*, for whose Purchase that Physician might translate it, as you wrote it for such here?

rarely happens to great Men) to have seen and heard all this.

But though *Boerhaave* did not do this; nor ever try the Method, so far as appears; how comes it to pass, that we have no Instances of your further Progress in this Practice, for above twenty Years past; especially after you had heard his high Encomiums upon it? You tell us indeed, in a late Book called your *Compendium*, from a learned Doctor in Divinity, of two young Women, who took *Æthiops* in your Method, and escaped the Small-Pox. But as these Cases are told, they afford less Proof (if possible) of the Probability of the Effect than your own. For he only says that they staid in the House, when the Small-Pox was there, but not that they went near the Sick: So that this Account is no Confirmation of your Argument. Let me therefore advise you to make further Trials, till you have got a sufficient Number of proper Facts, to make it indisputable, that your Method will really prevent the Small-Pox; and also to revise and amend, or alter if you find Occasion, (for you tell us you have other Remedies to propose if these fail) and then to put in Practice, that other Part of your Scheme, *viz.* of curing the Distemper after it is begun, in it's febrile State, without any Eruption; and when you have established it by sufficient Experiments, to get a Patent for it. For this latter Part of the Scheme seems to be hitherto only a Problem, that has never been tried by your self, nor by any body else; except very imperfectly in that one odd Case, so oddly told, in the Letter * you give us from *Richardson* the *Gloucestershire* Apothecary, who seems to be a favourite Disciple of your's. He gave a

* Small-Pox, Part II. sect. 640, &c.

young Woman eight Scruples of *Æthiops* in three Days, to prevent the Small-Pox. And when she had a Fever three Weeks after, which was expected to prove a variolous one, he laid on a Blister, and gave two Drams of *Æthiops*, mixed with other Medicines, in two Days, viz. the second and third Days of the Sickness. She was much relieved by all these in a few Days, and there came out (we don't know when) an Eruption something like a Miliary one. This Case I should not have thought worth any Notice, if you had not reckoned it one Instance of Success from your Method, though she took so little; for you say *the Quality of the variolous Humour was very much altered by the Medicines she took, and the Small-Pox * cured without any proper variolous Eruption.* How hastily are we apt to conclude, from the mere Shadow of an Argument, in favour of our own Schemes! Another Instance of this sort we see in Sect. 660, where you say, *That it appears from the Case of this Patient; and likewise from a Case, Part II. Sect. 112, that Æthiops Mineral may be safely given to Persons under the Small-Pox.* In that Case, Sect. 112, you had given to a Boy, half a Dram of *Æthiops* divided into three Doses, on the third Day of the Distemper, (which was mild, and proved the distinct Sort) because he had voided a Worm. But does it follow, that because half a Dram may be taken in one Day, in a mild variolous Fever, and two Drams in two Days in a Case that was no Small-Pox, therefore it may be given freely; even to a Dram, every two Hours, for twenty-four Hours or more, in every Small-Pox Fever, before Eruption, whether gentle or violent?

* Sect. 657.

Here I would observe by the Way, that if those other Readers of your's, *who* (as you tell us with so much Joy and Triumph *) *have informed you, that the Successes they have met with in your Way of Practice, have convinced them of the Justness of your Sentiments,* were no better Judges in Physic, than most of the Correspondents, whose Accounts you have given us; their Experience and Testimony, however it pleases you, will be no Evidence in favour of your Sentiments or Practice. For what is Experience without Judgment? What are the Stories of Successes, which are told by Persons, who do not understand either Diseases or Medicines, and therefore know not how to make proper Observations about them? But to return.

There is no doubt but *Æthiops* may be given, much more largely in many Diseases than it commonly is; but how far it may be proper in high Fevers (as that before the Eruption of the Small-Pox frequently is) Time and Experience must show. You propose to give a Dram of it every two Hours, *till twenty-four Hours or more have run out, if an happy Period to the Fever be not sooner obtained*; and also to give half a Dram of Nitre an Hour after every Dose of *Æthiops* †. These are indeed large Quantities in a little Time; and it is the more wonderful to see them proposed by you, as upon other Occasions you order them so very sparingly ||; viz. the *Æthiops* from ten to twenty Grains in a Day in chronical Cases, where there is no Fever, and *Sal. Prunel.* or Nitre from one Grain to twenty, or perhaps thirty in a Day in Fevers.

* Medic. Princ. and Caut. sect. 151, and in several of your other Books.

† Small-Pox, sect. 607, 608, 614.

|| See Lobb on Fevers, and painful Distempers.

Whether you may have Occasion to alter your Doses here, when you review your Plan, or come to the Trial, I will not determine. But I would recommend it to you, to provide some more effectual Remedies against such Consequences, as you yourself suppose may happen to occur in the Use of this Method ; which, if they are not presently put a Stop to, would oblige you to desist.

As to any Increase of the Fever from the *Æthiops*, you are not at all afraid of it. The Nature of the *Æthiops*, as a powerful Attenuant, and the refrigerating Quality * of the Nitre, will, you think, both together be a full Security against that. So that it seems, the *Æthiops*, instead of increasing the Fever, must help to subdue it ; for you say, Sect. 624, that Nitre alone cannot accomplish the Cure. And indeed we all know there are Fevers, which Nitre, though proper in them, cannot conquer in twenty-four Hours.

If a vomiting should attend, you say that Symptom must be first removed, before your specific Method is begun ; as if it was almost as soon, and as easily to be removed as mentioned. But since this Symptom may arise from the Disease itself, as we often see ; or from your Medicines, or from both together, and may happen to prove obstinate against all the common Methods ; you had need to be secure of some very powerful Antiemetic, (perhaps some specific one) that may be depended upon for speedy Assistance ; or else you will be in danger of being prevented, or interrupted in your Course, and so disappointed of the End proposed.

Again, If a spitting should occur and last too long, we have nothing to do but to give forty Grains of Flour of Brimstone, and six Grains and

* Small-Pox, Part. I. sect. 618.

two Thirds of a Grain of Armenian Bole, and repeat them as the Case shall need *. And you say, † *There is very little Reason to fear a dangerous Salivation from this Method, when it is managed by those, who know how to check or stop a Salivation raised by crude Mercury in Unguents, or by Mercurius dulcis inwardly taken.* Here you make quick work indeed! What? Raise a Salivation, and by *Æthiops* too; judge that it lasts too long, and cure it; and all in so short a Time as to go on with your Process, in order to prevent the Eruption? This supposed Salivation in this Case must be very different from common ones, to be raised so quickly, and stopped as suddenly at Pleasure, either by your Doses, or any other Method.

And if *loose Stools should happen* ||, (which I think in many Constitutions is not very unlikely) you seem to reckon the stopping of them too is at command; either by the same Doses you prescribe for the *Spitting*, or by adding to them three Grains and one third more of Bole, and one Scruple of *Diascordium*, *and repeating them as need shall be.* I do not remember to have heard before, of stopping a Looseness by Sulphur. And I own, I should fear that this Ingredient would do more to increase the Flux, than the Bole and *Diascordium* together could to restrain it; and that the oftener it was repeated, the worse the Complaint would be. Therefore I should advise you to contrive some more effectual Remedy for this Purpose.

I hope you will not think me tedious, on this Article of curing the Small-Pox without Eruption, (though I am afraid many of Readers may) as it is an important Chapter in your Book, and

* Ibid. sect. 610.

† Sect. 619.

|| Sect. 611.

as you bestow in all no less than twenty-nine Pages upon the Subject.

As to your several Theories, I shall not enter into a full Examination of them, because it would be a very long Argument. Some of them are merely speculative; others have a more direct Influence upon your Practice. Of some of the latter I may have Occasion to take further Notice afterwards, as I go on. You say *they are not founded on any Hypothesis, but grounded on, and supported by, the real State of Things* *. This is much easier said than proved. You talk of *morbid Qualities* in the Blood and other Fluids, of your *Spissitudes* and *Viscidities*; of *acrid Particles*, or of *febrific* or *contagious* ones, and of the *Texture* and *Figuration* of them, almost as freely as if one could see them with the naked Eye. And you speak of your *Attenuants*, *Dissolvents*, *Incrassants*, *Corroboratives*, *Alteratives*, &c. as if you could use them with as much Certainty, as you can make Ebullitions and Effervescences, by proper Mixtures of chymical Preparations in an open Vessel: Or a neutral Salt, by mixing an acid and an alkali together, in such Proportion, as to come to an exact *Punctum Saturationis*. You have also your Rules, to determine the Redundancy or Deficiency, in the Quantity of the Blood and other Fluids, (the nervous one not excepted) with almost as much Exactness, as if you was making Calculations by the Help of *Sanctorius's* Chair. If the Solids are too lax, or too rigid, you can rectify either, with almost as much ease, as you can stretch or make loose a Cord.

* *Painf. Distemp.* sect. 564. *Compend.* Letter I.

These Things found finely from a Professorial Chair, and are much easier to make a Flourish with there, than to be put in Practice in a sick Room, either by the Student, or the Professor himself. And your *Causes and Significations*, of the various Symptoms of Fevers, and other Diseases, furnish a notable Subject for Reasoning, by which you can very clearly deduce the several *curative Indications* which arise from them, so as to establish them for *Principles*. Thus, if the Cause is a Redundancy of Blood or other Fluids, above the due Standard, proper Evacuations are indicated. If Diseases are occasioned by a *Deficiency of any of the animal Fluids*, then *Restoratives*, and such Remedies as can supply that Deficiency, are required. And if a *morbid Quality* of the Blood, or other Fluids, be the Cause, then such *suitable alterative Medicines*, as may correct and remove that Quality, (whatever it be) must be *advised as the only proper Remedies*.

But of all your speculative Theories, there is one which you seem to boast of particularly as your own, and as what you differ in from *Boerhaave*; and that is your Notion of the proximate Cause of Pain. You say, he makes it to be *the stretching of a nervous Fibre, so as to threaten a Dissolution*. You will have it *some Action upon the Extremities of the Nerves, as too great Pressure, or else the immediate Contact of acrid Particles*. I shall not stay to settle this Difference between you and him. But I must observe, that you do not represent his Definition right. You do not quote the whole of the Aphorism you refer to. Let any Reader, that is disposed, compare his beautiful, concise Chapter, *de Dolore*, both as to the Cause and Cure, with your Account of this Matter; and perhaps he will find
Boerhaave's

Boerhaave's Definition full as comprehensive, and his Doctrine at least as intelligible as your's, tho' you undertake to correct him. And after all, if you or I was in extream Pain, from a Pleurisy or a Stone fixed in the Ureter, or from a Dislocation; what would it signify to us, whether the proximate Cause were *stretching* or *pressing*, and what Difference would it make in the Cure?

But if a Man must assign a Reason of his own for every Phænomenon, not being contented with Facts, (in which, with the necessary Conclusions from them, all our real Knowledge of natural Things consists) without aiming to account for the Causes of them; it will be often found, that he builds Castles in the Air, or amuses himself with a change or jingle of Words. And what he calls Reasons, will appear, when they come to be examined, to be only different Expressions for the same Thing, or telling the Fact over again in other Words, and amount to no more, than that it is so because it is so.

It were easy to illustrate this by many Examples, in Natural Philosophy, in Chemistry, and in Physic. Thus if I ask you, why a Rose is red, and Grass is green, and you tell me, the Reason is, that the Rose only reflects the red Rays of Light, and transmits or extinguishes the rest; and that the Grass reflects only the green Rays, and transmits or extinguishes the rest; what am I the wiser? Did I not know that before by Experiments? And what is it more than saying, that one is red, because it is red; and the other is green, because it is green? But if you will inform me of the true Reason, you must tell me what is that Structure of those Bodies, which occasions them to reflect only such Rays and not the rest; and why, from the different Nature of those

those Rays, it must be so. Again, If I ask, why *Aqua fortis* dissolves Silver and not Gold, and you answer, that the Particles of that Menstruum attract the Particles of Silver, stronger than they are attracted by one another, and therefore there is a Solution; but that the Particles of Gold attract one another, stronger than they are attracted by the Menstruum, and therefore there is no Solution: What is this but saying, there is a Solution in one Case, because there is a Solution; and there is no Solution in the other Case, because there is no Solution? Whereas, if you will properly resolve my Question, you must tell me how, from the Nature and inward Texture of the Menstruum and of Silver, they are so adapted to each other, that a Solution must follow; and why, from the Texture of Gold, that Menstruum is incapable of dissolving it.

In Physic too, out of many Examples which it would be easy to produce, I shall only mention one, from your Book on *Painful Distempers*, Hist. 46. There you tell of a Woman, who had a Pain and Lameness in her Hip, and a Loss of her Voice, succeeding each other alternately; so that when her Voice was affected her Hip was easy, and when the Pain returned into the Hip, she recovered her Voice. You say, that these two Symptoms were produced by one and the same Cause, viz. *An acrimonious viscid Humour*, which was translated from one Part to the other by turns: And that there was no Sense of Pain, when the morbid Humour was in the Organs of Speech, but only when it was in the Hip. This Fact then you are to account for, and your Reason is this: *That when the Humour was carried into the lymphatic Arteries in the Joint of the Hip, some of the acrid Particles were protruded to an*

E

immediate

immediate Contact with the Extremities of the Nerves there affected, and that it happened otherwise in the Organs of speaking. Now what does this pompous Reason come to, if it be examined, and put into other Words? Does it mean any more, than that there was Pain in one part, because there was the proximate Cause of Pain in that part; and there was no Pain in the other part, (though the morbid Humour was the same) because there was not the proximate Cause of Pain in that other part? And what does this differ in real Meaning, from saying, there was Pain because there was Pain, and there was no Pain because there was no Pain; or that it was so because it was so?

But leaving this Argument, I shall come to Things of much more Importance, *viz.* to make some Remarks on a Part of your Theory, which is of great Moment in Point of Practice; I mean, your Doctrine about Evacuations. And first, of that grand and important one Bleeding. As to this, there is a very great Difference between you, and most other Writers and Practitioners, so that if you are in the right in this Matter, almost all other Physicians, both ancient and modern, (a very few only excepted) have been, and are in the wrong. I do not say that your Notions are the same as *Van Helmont's*, but you seem to be almost as singular in your's, in the present Age, as he was in his in the last.

You admit of Bleeding, and advise it in a Plethora, but not otherwise; except in a very few Instances, to prevent a greater Evil, as in the Gout in the Head, &c. where there is not Time to wait for the Operation of your other Remedies. And who desires ever to bleed, but to prevent a greater Evil than Bleeding is? But you will

will not allow us to judge of the greater Evil, as you insist upon it, that Bleeding is wrong in all Persons that are not Plethoric; “ because it
 “ lessens the due Quantity of the Blood, and of
 “ course the Strength of the Patient; it weakens
 “ the Action of the vital Organs, disturbs the
 “ Secretions and Excretions, hinders the Attenuation and Expulsion of the morbid Humours; and so increases the Danger of the Patient, or retards the Cure, or brings on other Diseases *.

“ By a Plethora you mean too great a Quantity of Blood, or more than there ought to be in any Person.

“ You say, that the Effects of a Plethora are, “ too large a Distension of the sanguine Vessels, “ which occasions a Compression of the Nerves “ and Lymphatics; that it resists the Contraction of the Arteries, and therefore renders the “ Circulation more difficult; that it hinders the “ Attenuation and Excretion of morbid Humours; and that it may cause a Rupture of “ some Vessels.

“ And you allow that a *Rarefaction* of the “ Blood makes it take up a greater Space, distends the Sides of the Vessels, and often “ drives it into the lymphatic Arteries, as in the “ capillary Vessels of the Whites of the Eyes, “ and makes a Fulness of the Veins, and a “ Largeness of the Pulse, in a febrile State.” †

Now here, you have described the Effects of a Plethora, and of a Rarefaction, in different Words; and omitted in the latter such Consequences as did not suit your Purpose. But what is the Difference between *too large a Distension of*

* Vid. Ration. Meth. Medic. Cant. Small-Pox, &c.

† Vid. Small-Pox, sect. 106, 110, &c.

the sanguine Vessels, and the Blood's taking up a greater Space, and distending the Sides of the Vessels? What is a Distension of the Vessels, but a distending the Sides of them? May not therefore all the other Consequences follow, in Case of a Rarefaction, as well as in a Plethora; viz. A Compression of the Nerves and Lymphatics, a Resistance to the Contraction of the Arteries, &c. and may it not also cause a Rupture of some Vessels? If therefore the Effects of a Plethora, and of a Rarefaction, are the same, at least very often, how shall we, in many Cases, distinguish, whether they are owing to one or the other? I am afraid all your Rules to judge of a Plethora, will frequently fail us. And yet, according to your Doctrine, it is of the utmost Importance to distinguish rightly; as you say, that Bleeding is the proper and necessary Practice in a Plethora, and that it is not only unnecessary but hurtful in a Rarefaction: That in the former, it strengthens the Action of the vital Organs, helps the Circulation, Secretions, and Excretions, and assists in the Attenuation and Expulsion of the morbid Humours; but that in the latter, the taking away Blood has a quite contrary Effect, i. e. weakens the vital Organs, hinders the Circulation, &c. Besides that the Rarefaction of the Blood from an Excess of the Fever, and likewise any other threatening Symptom, may happily and more safely be removed without it.*

These indeed are fine Speeches, and may perhaps appear to some to contain a plausible Theory; but let them first be made out to correspond with Facts, and evident Experience. They seem to be founded on a Notion, that there is a precise Quantity of Blood, necessary to every Person, as

* Small-Pox, sect. 107.

the Standard of Health ; from which he cannot vary, on one side or the other, without ceasing to be well : And also, that this exact Quantity is to be known by Rules ; which tell when it is just right, or exceeds, or is deficient. So that whenever there is too much, we must find it out, and take away just so much as is redundant, and no more ; and when there is not too much, we must not take away any Blood ; even though it should be so rarefied as to distend the Vessels, and threaten as much, or even more Danger, by Compression, or a Rupture of them, than a Plethora itself ; because this Rarefaction, you say, can be more safely removed by other Methods. You must however admit, from your own Principles, that Bleeding may have the same immediate Effect, of relieving in Case of a Rarefaction, as in a Plethora ; if the Distension, Compression, Resistance, &c. are the same in both. And as to weakening afterwards, when the Rarefaction is ceased, and the Compression, &c. are taken off ; that may happen, or it may not, according to the Circumstances of the Case. For unless the Bleeding has been very large, the Patient may find Strength, by removing the Distension, &c. (as you allow in Case of a Plethora) rather than Weakness, from the Loss of a little Blood. But suppose he should be considerably weakened by Bleeding, may he not recover his Strength again ? May it not be the least Evil ? Is it not better, to be certainly weakened by Bleeding, than to run a probable Hazard of dying, by a Compression of the Brain, or a Rupture there, from the Distension, which the Rarefaction occasions ? You say indeed there is no Danger of this, because there are *other safer Methods and Medicines*, to cure all Rarefactions of the Blood, and their

Conse-

Consequences, without Bleeding. But what shall those Physicians do, who do not know these Methods? And what must become of their Patients, if influenced by your Advice, which you labour to inculcate in your Books, they should refuse to submit to Bleeding? Nay, even as to your own Patients, that they shall be secure, seems to need further Proof than your saying so; and a more efficacious Method, than any you have yet given us. For whatever good Opinion you may entertain of your favourite Attenuants, &c. other Physicians may be afraid to trust to them, lest the Patient should be dead, before such Medicines, and in such Doses too, can remove a violent *Rarefaction from an Excess of the Fever*, without any Assistance from Bleeding: Or, if the Patient is not dead, they may think, he is likely to suffer more, and grow weaker, by the Fever, Pain, and all the Symptoms of the Case, while your Medicines are operating, than he would by prudent and proper Bleeding. If you had told us, that you was possessed of some famous Nostrums, by which you could very speedily perform these great Cures, one would not indeed in that Case contradict you; but we might require ocular Demonstration, in a sufficient Number of Trials, before we should think proper to recommend them. But as you have told us your Medicines and Doses, every one that understands Diseases, and the Nature and Operation of Medicines, can judge of them; and also of the Probability, whether the Cases can be very violent, where such Means do so *happily succeed*. *Van Helmont* says as strong things in praise of his Goat's Blood, for curing a Pleurisy without Bleeding, as you can say of any of your Medicines. But I should be very unwilling, if I had a Pleurisy,

rify, or other violent inflammatory Fever, to trust either to his Goats Blood, or your Attenuants, so as to neglect Bleeding. If I was under your Care, I should be apt to argue with you, (as you advise Patients to do with other Physicians) and might probably say, I find myself in great Pain, and very hot, and the Blood-vessels so full, that I fear they will burst, if they are not somewhat emptied. And if you should gravely tell me, that I must not be bled, because the Fulness I complain of, does not proceed from a Plethora, but from a Rarefaction of the Blood; which you can safely and effectually take off, by cooling and attenuating Medicines only; perhaps I might answer you in your own Way, with a Simile taken from fermented Liquors, as you direct Patients to do in another * Case, in Opposition to Bleeding. I might say, don't tell me of your *Coolers, and Attenuants, to alter the Quality of my Blood*; when I find by my Heat and Fulness, that I want Bleeding, to empty my Vessels, and to cool me. No. You might as soon persuade me, that you can at once put a Stop to the most violent Fermentation in any Liquor, which is just ready to burst the Vessel; only by putting some very little Matter into it, and without giving it vent: Whereas I should be for drawing off, as much as is necessary to give vent, and hinder the bursting of the Vessel; and then think what may be proper, to allay the preternatural Fermentation.

But to return to your Argument, about a Plethora. You have no where proved, that the human Body is so exact a Piece of Machinery, that it is confined to a precise Quantity of Blood, as the Standard of Health; so that it cannot bear a

* Compend. pag. 8.

few Ounces more or less, without Inconvenience. And yet this is incumbent upon you, in order to support your Doctrine, of knowing how much is redundant, and of taking away just so many Ounces and no more. But does not the contrary appear in Fact, *viz.* that the wise Author of Nature has framed us otherwise, and therefore there is no such exact Standard; but that there may be some Variation one way or the other, consistent with Health, and without being perceived? If it was not so, must we not see a thousand Inconveniences, which do not occur? For must not the Quantity of Blood be frequently varied, by a Change in our way of living, as to Eating and Drinking, Exercise, &c. or by a Change of Weather, making the Perspiration more or less, &c.? And yet do we not see most Persons of a tolerable Constitution and Habit of Body, bear considerable Changes of this Sort, without any sensible Difference; though the Quantity of Blood must have been sometimes more, and sometimes less, than any mean Quantity, which you will suppose for a Standard? How then is any certain determinate Quantity necessary? Must not a strong healthy Man, with a good Appetite and Digestion, if he lives more freely than usual for a while, (and yet not so as to overpower his Organs) and at the same Time uses less Exercise, be supposed to have more Blood than ordinary? And may he not have some increase of this sort, without it's being perceived, either by himself, or by any body else; though a higher Degree of it might be very sensible? And may not this same Man at another time, eat and drink so much less, and take so much more Exercise than usual; that he must be allowed to have less Blood than common, and yet not perceive it?

And

And may not the Quantity of Blood be visibly lessened, by a Wound, or an Hæmorrhage, or by Bleeding, without any sensible Diminution of Strength, and even when it could not be supposed, there had been a Plethora before? Do not Instances of all these occur every Day? How common is it with many People, to be blooded once, or twice, or perhaps oftener in a Year, of their own Accord, and without any Occasion, from a wanton Custom, or a foolish Notion of keeping themselves well? Do they perceive their Strength abated by it? If they did, would they not leave off the Custom? Will not a labouring Man in perfect Health, be blooded to twelve or sixteen Ounces or more, on a *Sunday* Morning, and go to his hard Work the next Day, with as much Vigour and Strength, as the Day before he was blooded? And can you suppose that all these People have a Plethora, every time they are blooded, without perceiving any Abatement of Strength? If you do, I think you may as well suppose, that all People in good Health have a Plethora; and then, according to your own Principles, they may safely be blooded, at the Beginning, at least, of any Disease. But if these People have not always a Plethora, when they are blooded without a Diminution of Strength; is not this a Proof, in Fact, against your Theory, that Bleeding must always necessarily diminish *the vital Strength*, in Proportion to the Quantity taken away when there is no Plethora? And is not this as good an Argument, that Patients may be safely blooded, once at least in the Beginning of a Fever, though they have not a Plethora, as any you have produced against Bleeding? Indeed, from your chief Diagnostic of a Plethora, *viz.* that the *Pulse is full, slow, or heavy*, one

would suppose you do not allow, that it can exist after the very Beginning of a Fever; for if the Pulse is *quick and strong*, and the Heat of the Body *intense*, then you conclude there is no Plethora*, but only a Rarefaction. So that it should seem, as soon as great Heat comes on, with a quick strong Pulse, the Plethora is gone, how great soever it was a little while before. And yet you sometimes admit of a Plethora, and a Rarefaction† together, and in many places of your Books you advise Bleeding in Fevers if there is a Plethora, which I shall leave to you to reconcile.

But after all that you have said about a Plethora, and the Necessity of knowing how great it is, that we may take away just enough Blood and no more; it seems that you yourself cannot always tell, how great the Plethora is, nor even in some Cases whether there be any at all; and have provided Rules to be observed on both these Occasions. You say ‖, that “ we cannot certainly tell how much the exceeding Quantity may be in plethoric Bodies. And that therefore it will be most prudent to take away a little, viz. four or six Ounces at a Time, and repeat it at proper Distances, till all the Symptoms of a Plethora are gone. But if we will take away sixteen Ounces at once, thinking the exceeding Quantity to be so much, we may often do harm, as the Excess possibly may not be half so much as we thought it. And in order to determine the Quantity of Blood to be taken away when there is a Plethora, we must have regard to *the Weight of the Body*

* Small-Pox, Part I. sect. 110.
to Small-Pox, sect. 58.

† Vid. Introduct.
‖ Ration. Meth. sect. 461.

“ of the * Patient, and proportion the Evacuation to it, if we would proceed with Exactness and due Propriety.” Here I would observe, that by Bleeding thus by piece-meal, and taking away such Small Quantities, you may never remove the Plethora at all, (as the Case may happen) but the Effects of it, viz. *Compression, Rupture, &c.* may destroy your Patient, while you are trifling from a timorous Caution, lest you should weaken him a little: Whereas if you had the Courage to take away ten or twelve, or to sixteen Ounces, or more, according to Circumstances; you might perhaps relieve, and cure him at once. And whoever hurt a strong Man, in a violent Case, that confessedly wanted bleeding, by such Quantities as I have mentioned? And as to your Rule, about the Weight of the Body, surely it had need to have been more particularly explained. For is the *due Quantity* of Blood always proportional to the Weight of the Body? And if that were so, must the Degree of the Plethora be always in the same Proportion? How does it agree with your common Experience? How does it agree with own Doctrine, about bleeding fat People†? Must a fat Man, who weighs three hundred Pounds, be blooded twice as much, as a strong lean Man, who weighs a hundred and fifty Pounds; or what must be the *Proportion* of the Blood taken away, to the *Weight of the Body*? In short, the only proper Rule, to determine the Quantity to be taken away at once, and whether to repeat Bleeding or not, is to consider well, and judge by the Age, the Strength and Constitution of the Patient, by the Symptoms, the Pulse, and all the Circumstances of the Case taken together. And he that judges thus,

* Ibid. sect. 462.
Caut. sect. 57.

† Medic. Princ. &

will very rarely hurt his Patient, by taking away too much Blood ; at least as seldom, as you will by taking too little, or none at all.

Again, your Rule about the Manner of Bleeding, when it is doubtful whether there is a Plethora, and any Blood should be taken away or not, is a very precarious one, and can very seldom, indeed, be of any use in Practice. Your Rule is this : “ To take away two or three Ounces, and “ then stop the Orifice, and examine the Pulse, “ whether it rises or sinks ; if it rises, the Bleed- “ ing is right, and you are to proceed ; but if it “ sinks, the Evacuation is wrong and hurtful, “ and you must take no more away.” But the Pulse may sink, when there is too great a Fullness, and an evident Occasion for Bleeding ; and it may not * sink, upon the Loss of such a Quantity, or even a larger one, where Bleeding is undoubtedly wrong. And then what becomes of your Rule ? Fear alone may make the Pulse sink, at the first two or three Ounces, which may rise again, after you have got away four times as much, when the Fear is gone off. And if ever the Pulse rises upon taking away two or three Ounces, I should suppose that Fear had sunk it before ; which was gone off, as soon as the Orifice was made. For it is extremely seldom, that the Pulse will be sensibly altered, one way or the other, by so small a Quantity of Blood, and in so short a Time. And if in doubtful Cases, you go on to bleed, even in your way of stopping the Orifice, at every two or three Ounces, till you either find the Pulse sink, or have got your intended Quantity ; and have no

* See an Instance to this Purpose in your own Practice, (though indeed it was in Consultation) Small-Pox, Part I. sect. 730 ; or Part II. sect. 508.

other Rule to guide you, you may indeed do mischief, and find the Pulse sink too much, at the End of the Evacuation, or some time after, though it did not flag at all, at the first or second stopping. But whoever found the Pulse of a strong Man, in the Beginning of a true Pleurisy, sink upon the Loss of a few Ounces of Blood; unless it was owing to Fear, or some particular Accident? And who but yourself, when he comes to such a Patient, where the Inflammation is great and recent, and the Pulse full, quick, strong, and hard, stands to inquire whether he has a Plethora or not; or scruples to bleed, or thinks it safe to omit it? Have we not the Authority of the greatest Men in all Ages, from the Time of *Hippocrates* to this Day? Have we not our own concurrent Experience, to support us in this Practice? And yet you come and tell * us, *That all Fevers, in Persons not plethoric, are curable without Bleeding.* And how do you prove it? You say, by Cases in your own Practice, and that every Patient of your's, who recovered without this Evacuation, is a Proof of your Doctrine. But what do all your Cases prove? Why only that Fevers, in some Degrees of them, may go off without Bleeding. And whoever denied that? But surely they do not conclude universally, that all Fevers may be cured without Bleeding, and that it is never necessary. It would be easy to produce a hundred Instances to your one, of Persons that have recovered from Fevers, by the Help of Bleeding; and many Cases, where it had the principal Share in the Cure, as the Relief was sudden and sensible, and as the Patients took very few Medicines. Nay, one might perhaps be able to pick up, as many

* Medic. Princip. & Caut. sect. 156.

Cases as you have published (at least, there have been many such Cases) of Persons who through Poverty or Obstinacy, have, by the Strength of Nature, recovered from Fevers, without taking any Medicines at all. You would not, I suppose, admit such Cases, as a Proof, that no Medicines are necessary in Fevers. But surely they are as good Proofs, that your notable Attenuants, &c. are not necessary, as your Cases are against Bleeding. And though you have laid it down thus generally, *That all Fevers are curable without Bleeding, in Persons not plethoric*, you have not given one Instance of a true Pleurisy, that even you have cured without it. There is one Case*, which you call by that Name; but it does not appear, either by your Description, or by the Cure, that it was a true Pleurisy. Though whatever it was, it is no Instance to our Purpose, because you cannot tell whether the Patient was blooded or not. You gave him plenty of Nitre, and Liquid Laudanum pretty freely; for he was to take a Dose of a Mixture of these, along with a volatile Spirit, not at set times, but *as the Fever, and Pain, and difficulty of Breathing required*. Are these your Directions in Pleurisies? Is Laudanum one of your *Dissolvents* and *Attenuants*, in that Disease? I conclude, indeed, that Case was no true Pleurisy, but I tremble at the Thoughts of the Influence such an Example may have, upon the *Families* and the ignorant People you write for; and the Mischief they may do, with such a Prescription in that Distemper. If they come to use it at their Discretion, it is well if they do not do more harm with it, than ever they will do good by all your other Instructions to them. This is an Arrow, which, in their

Hands at least (if any body can give Opium safely in the Height of a Pleurisy) may kill in the Dark, and they are not aware, and know not whence the Hurt cometh. If they repeat the Doses, as the Fever, Pain, and Difficulty of Breathing require, in order to relieve them; they may indeed take away the Sense of Pain, but it is to be feared, that the Breathing will grow more and more difficult, till it ceases altogether. Whereas even such People as these are sensible, that a Man may be weakened too much, and hurt, or even killed by excessive Bleeding; and I believe, where they direct in such acute Cases, as require Blood to be taken away, they very rarely err in taking too much in the Beginning of the Disease, though they often do in taking too little; and also do harm by Bleeding at a wrong Time of the Disease, as well as in wrong Cases sometimes, that is, in such Fevers, and other Disorders, where it is not proper.

Formerly you was somewhat more moderate in your Opposition to Bleeding. You say, in your *Medical Practice**, *It is generally improper to take away Blood from Persons, who have not a sanguine Plethora; nevertheless, as a lesser Evil to prevent a greater, it may be requisite, in the Beginning of some particular inflammatory Fevers, as Quinsey, Pleurisy, &c. for the Sake of making Revulsion from the Part inflamed, (when such Revulsion is wanted) and to mitigate the Pain for a while, and thereby to gain a better Opportunity of giving suitable Dissolvents and Attenuants.* And again, Sect. 624. *Aphorism 6*, you tell us, that these Fevers may be cured with very little Bleeding. You inform † us also, that you yourself had once a

* Sect. 258.

† Sect. 511.

Pleurisy, and was twice bled for it, and lost in all eighteen Ounces ; and that you never ordered Bleeding more than twice for any Person under this Distemper, nor took away more than twenty Ounces in all, from any Person, though he was young. But now you seem to have altered your Mind, and positively to allow of no Bleeding in any Fever, unless there be a Plethora. I would hope, however, for the Sake of your Patients, that you always find a Plethora in some Degree, in the Beginning of every true Pleurisy, or other violent inflammatory Fever. I suppose you had a Plethora yourself, when you had a Pleurisy. And though you never found a Plethora, or any urgent Symptom, to induce you to take away Blood more than twice, or above the Quantity of twenty Ounces ; yet I presume you will grant, that it is possible for Cases to occur, which may require a larger Evacuation than that. You quote a Case from Dr Fuller, of a young Student cured suddenly of a Fever, with an Eruption of Pustules which were thought at first to be the Small-Pox, by an Hæmorrhage at the Nose to the Quantity of two Pounds. And I should suppose, according to your Theory, you would admit, that a Pleurisy may need full as large an Evacuation as an eruptive Fever ; and therefore, that it may sometimes be proper in a Pleurisy, to take away at least two Pounds of Blood, though you have never done it.

Sydenham and Boerhaave, in their Time, and all other wise Writers * and Practitioners that I

* Dr Pringle says, in his Observations on the Diseases of the Army. published since this was penned, *As Bleeding is the most indispensable Remedy in the Cure of all inflammatory Diseases, it is chiefly by delaying this too long, or not repeating it, that Colds end in dangerous Fevers, Rheumatisms, or Consumptions*, p. 154.

know of, at this Day, except yourself, speak of an unlimited Quantity; to be determined only by the Strength of the Patient, and all the Circumstances of the Case taken together. *Sydenham* says, that Bleeding must be repeated as Occasion requires, and that he rarely saw a confirmed Pleurisy in adult Patients, cured with less than forty Ounces of Blood taken away. He also tells us, that such Patients so cured, soon recover their Strength; and that he never knew the least Harm happen to any, from such large Bleeding. Do we not see the like in Cases of Wounds, where there has been great Discharges of Blood; if the Patients were of a good Constitution before, and the Digestion goes on kindly, that they soon recover their Strength? What amazing Quantities are frequently lost by Hæmorrhages, particularly of the uterine Kind, and how surprisingly do Patients bear them, and how soon is their Strength recruited? And have you not heard of a late Case of great Consequence, in a Patient of very high Rank, in which it is said, more than twice forty Ounces were taken away by Bleeding, in a very few Days, with very happy Success, and a speedy Recovery? Are not these Examples Proofs against your Notion, of the Necessity of the Patient's being weakened to his hurt, by Bleeding when there is no Plethora, and in Proportion to the Quantity taken away?

Boerhaave's Doctrine in a Pleurisy, and other inflammatory Fevers, is, *Cita, larga, repetita (pro gradu mali) sanguinis missio*. Nor was he afraid to propose Bleeding in some Cases, even till the Colour of the Blood changed, or the first Signs of fainting appeared, unless the Patient found Relief sooner, having the Authority of the Antients to support him in it. But every Man's

own Discretion is to teach him, how much to take away at once, in any Case. He thought early and large Bleeding of so much Importance, to cure an internal Inflammation by Resolution, and prevent the Consequences, *viz.* either a Suppuration or a Mortification, that he could not express himself too strongly to his Students, in his Lectures on this Head; especially as he apprehended there might be some Prejudices remaining at that Time, in favour of *Helmont's* and *Sylvius's* Doctrine, of curing inflammatory Fevers without Bleeding: And with the more Reason, as the latter had been a Professor of great Fame, in that same University, within the Memory of Man. This made him exert himself, with all his Strength of Eloquence, to inculcate upon his Hearers, the Necessity of plentiful Bleeding, in the Beginning of inflammatory Fevers; in order to take off that Lensor or Sisyphus in the Blood, and remove the Inflammation in due time. He had taught them with great Care and Accuracy, the general Doctrine of Inflammation, and it's Nature and Progress in the external Parts, where it is evident to the Senses; and showed them, that if it cannot be stopt, and brought to disperse in time, it must either suppurate, or come to a Mortification; unless, perhaps, if it happens in a glandular Part, and the Humours are so disposed, it may end in a Schirrus; which may some time or other degenerate into a Cancer. Which Doctrine being before understood, when he comes to treat of Fevers, he further instructs his Students, that an Inflammation in the inward Parts, *viz.* in the Pleura, Lungs, Liver, Kidnies, &c. is of the same Nature, and must have the same Course; only with this Difference, that it is so much the more

more dangerous, as these Parts are more necessary to Life, as it is commonly attended with a greater Fever; and if it comes to a Suppuration, or a Mortification here, there is no coming at it to lay it open and dress it, as in an outward Part of the Body. Therefore he labours the Point, to take off all Impressions in favour of Specifics, as *Helmont's* Goats Blood, &c, or any other Medicines, to the Neglect of this one principal Remedy, timely and large Bleeding. He was not afraid of weakening his Patient, whose Life was so much at Stake, that if he could not be soon relieved, he must very probably either die in a few Days by a Mortification; or, if he escaped that, sink into a hasty Consumption; from a Collection of Matter gathering in a Part, whose Function is necessary for Life, and from which it can so very rarely meet with a proper Discharge. So that, if he was obliged to weaken the Patient a good deal, it was by far the least Evil; and if he could get off the Fever and Inflammation, he had no doubt of recruiting the Strength, by proper Diet and Management. He was indeed for using all other proper Means and Medicines, in Conjunction with Bleeding; but was well satisfied, there were none which could be trusted to in the Room of it. This Doctrine of *Boerhaave*, I think, appears clearly from his Book of Aphorisms. *Sydenham* also says, that he had often thought of it, and tried to find out some Medicines, to supply the Place of large Bleeding in Pleurifies, but never could.

I do not indeed expect to alter your Opinion, by any Authorities I can produce, but I have said these Things for the Sake of your Readers. And if after being thus told, they will still yield

an implicit Faith to you, and be directed by you in Opposition to all the rest of the World, they must take the Consequence. You insist upon it, that there are Medicines, which can dissolve the Sizyness of the Blood, and cure a Pleurisy, more safely and more speedily without Bleeding than with it, if there is not a Plethora. But if one of your Readers had a violent Inflammation in his Leg or Thigh, which he could see as well as feel the Pain of, and his Surgeon told him, it was necessary to bleed him plentifully, in order to prevent either a large Sore or a Mortification: I believe all your Cautions against Bleeding would lose their Force, and, if even you yourself was present, you might in vain tell him, “you have
 “ not too much Blood, and therefore ought
 “ not to lose any, the Disorder in your Blood is
 “ only a Rarefaction, which, if you will take
 “ my attenuating Medicines, they will effectually remove.” I think it most probable, he would listen to the Surgeon’s Advice, and submit to the Bleeding, in hopes of getting rid of his Inflammation, without those terrible Consequences he has reason to fear: Though he might perhaps also take your Medicines, as a further Assistance towards his Cure. Let this Man get well, either by the Inflammation going off, or coming to a kindly Sore; or suppose a Mortification comes on, which he sees at length cured, after all the Apparatus, of Fomentations, Scarifications, painful Dressings, &c. or perhaps even not without the Help of Amputation. If afterwards this same Person should have a true Pleurisy, and be told that this is an Inflammation in the Inside of his Chest, liable to the same Progress and Issue with the former in his Limb; besides the additional Danger, from this Case,
 being

being seated in an internal Part, and near the Vitals; and the Difference he would find, from his Cough, difficulty of Breathing, and other Symptoms, which did not belong to the former Case: I apprehend, none of your Arguments could take off the Impression, he had preceived, of the Nature and Tendency of an Inflammation, or so far alter his Opinion, as to prevail upon him to omit Bleeding. If he had found that Evacuation successful in the first Case, in taking off the Inflammation in it's first Stage; he would, without doubt, be for trying the same Remedy, in this more dangerous one. Or if he had seen the Progress of a Sore, or a Mortification in his Limb, he would be extreamly solicitous, to prevent those dreadful Consequences in the present Case; because he would expect a more fatal Event here, knowing that he could not have the same Assistance from Surgery as before. He would not be afraid of being weakened by Bleeding, but think that a trifling Hazard, compared with his present Prospect of Danger. Whereas another Man, who has a Pleurisy, being wholly ignorant of the State of his Case, or of the Nature and Consequences of an Inflammation; but only finds himself ill, and applies to you or me for Relief, may be persuaded to any thing. You may tell him, that he has not more Blood than his due Quantity, and therefore ought not to lose any, because it will weaken him, and make his Case worse; that you will give him proper Medicines, which will be more safe and effectual without Bleeding, and he will believe, and be guided by you to omit it. Or if he is my Patient, and I tell him that Bleeding is of the utmost Importance, (as I certainly shall, if the Time and Circumstances of the Case seem to me
to

to require it) he will submit to my Direction, and be blooded willingly. The Patient is certainly in the Right, upon either Supposition, though either you or I must be in the wrong.

You cannot, I think, be offended at this, and say that I am teaching your Patients to disobey your Directions. Have you not more expressly done this, to the Patients of all the rest of the Faculty; I mean such as shall happen to read your Books, especially your two last Pieces? Do you not warn them, and advise them, *not to consent to be blooded, when that Evacuation is like to be pernicious to them in it's * Consequences?* And do you not direct all Women who are with Child, and afraid of miscarrying, to refuse being blooded when it is advised; putting words into their Mouths, for an Answer to give to the Person that advises it? Do you not bid them tell the *Apothecary*, who recommends Bleeding to them, *† I cannot approve of such Advice; I never want Blood so much, as when I am in this Condition; and for me to have it diminished, will only render me, and the Child I go with, weaker; and can only tend to hasten that Event I am afraid of, and desire to have prevented?* Who then is to be Judge in the Case, the Adviser, or the Patient who wants Advice? I suppose you, where you are concerned; but the Patient, in all Cases, where the Adviser directs contrary to your Notions. So that you are to be the supreme Dictator, in the Affair of Bleeding, as far as the Influence of your Writings can extend. And if you cannot prevail upon Physicians to leave it off, you design to compel them to it, by persuading the Patients not to submit. The Doctor

* Medic. Princip. and Caut. sect. 172.

† Compend. of Pract.

is to stand as a Cypher, to be instructed by the Patient, who is your Disciple, and told that his Advice is wrong. You will not, I hope, tell me that I deal unfairly with you, by bringing Physicians in here, when you only supposed the Apothecary to give such Advice. Do not you say it universally, that a Woman with Child never has more blood than she ought to have, and therefore should never have any taken * away ; that it is *improper*, and *not only improper, but has a pernicious Tendency, and must produce ill Effects* ? You do not so much as allow your favourite Notion of a Plethora to be supposed in this Case. Tho' even *Sylvius de le Boë* (an Author I should imagine you was acquainted with, and approved of, because he is no great Friend to Bleeding in some Cases) admits of a Plethora as one Cause of Abortion, and, whenever there is Danger of it from that Cause, allows Bleeding to be the Remedy. He also makes a just Distinction about the different Constitutions of Women ; between the Sanguine, and those that have a sparing Quantity of Blood. You will not suffer Bleeding in any Constitution, or upon any Account ; not to *prevent a greater Evil*, how sanguine soever the Constitution may be, whatever Accident may have happened, as a Fall, or Blow, &c. or tho' a Woman should labour under an acute Fever, or other violent Disorder. It seems there can be no *greater Evil* to a Woman in that Condition, according to you, than taking away Blood, and therefore no supposed Case can justify it. Whether indeed you would freely consent to it, if a Woman should happen to long for Bleeding, I shall not pretend to say. I may suppose you

* Compend. sect. 633, 634, 640.

would,

would, as you say * *their Desires*, in that Condition (whatever they be) *must be satisfied*. But though you do not bleed, do not you know, that other Physicians advise Bleeding to Women with Child, when they think it needful, as well as Apothecaries? Therefore did you not design, to wound the whole Faculty through the Apothecary's Sides?

You quote, it is true, an Aphorism of *Hippocrates*, in Support of your Doctrine, viz. *If a Woman with Child be blooded, she miscarries, &c.* How fond you are of Authorities, if they do but seem to make for your Argument! and who can regard them less, when they are contrary to your Opinions? *Hippocrates* was very wise, but he was not infallible. You quote here an Aphorism from him, which your own and every body's Experience, and the general Practice of Physicians, at least from *Celsus's* Time, prove to be not true. You tell us with great Pleasure, what fine Things *Boerhaave* says of you, and of one of your Books, hoping, without doubt, that his Authority will have great Weight with your Readers. And you quote *Sydenham* with Triumph, where he speaks against Bleeding, in two Instances of Fevers, attended with some kind of Eruption or Efflorescence on the Skin. But what was his Reason? The Diseases were free from Danger if left to themselves, and so mild, that they did not want the Assistance of Art, any further than to direct a proper Regimen and Diet. One of them was so slight, viz. the Scarlet Fever which he is speaking of, that he calls it *Morbi nomen*, rather than a Disease. Therefore he avoided being officious, either in making Evacuations on the one hand, or by giving Cor-

* Small-Pox, Part I. sect. 291.

dials and stimulating Medicines on the other ; left, instead of assisting Nature, he should interrupt her in her Work, which, as he had found out by careful Observation; she was of herself fully able to perform. And herein he acted agreeably to those wise Sentiments of the Antients, which being founded in Reason, must be approved by Men of Understanding in all Ages ; viz. that a Physician is the Minister of Nature, that he is to attend and observe her Motions ; to assist her when her own Efforts are too weak, and to restrain her Motions when they are too violent, or irregular. For this being the proper Office of a Physician, it follows of course, that when Nature is sufficient of herself, he should stand still and do nothing ; left, by applying his Art unnecessarily, he should disturb, and give a wrong Turn to her Motions ; and instead of forwarding the Recovery of the Patient, should retard or prevent it. But when *Hippocrates*, and *Sydenham*, and *Boerhaave*, advise large Bleeding in a Pleurisy, &c. their Authority has no Influence over you. When *Sydenham* directs Bleeding in the Measles and Small-Pox, without fear of Revulsion, if Nature wants the Help of it, to ease her of part of her Load, that she may be strong enough to bear up under, and get rid of the Remainder of it, you do not allow his Arguments to have any Force. Therefore it would be in vain to urge with you, the Practice of some of the wisest Physicians at this Day, who bleed more freely in these Distempers than *Sydenham* did ; especially in the Small-Pox, in the Stage of Eruption, when violent Symptoms require it, and find it of great Benefit to their Patients : That it is so far from hindering the Eruption, or striking it in, as the Nurses call it, that, when properly

H advised,

advised, it is often the most likely Means, to help a bad Case, and both make the Eruption the more kindly, and lessen the Danger through the whole Progress of the Disease. When *Boerhaave* recommends Bleeding, in most of the Disorders of Women with Child, to prevent Abortion; and says expressly, that many of them, especially those that come early, arise from one and the same Cause, *viz.* more Blood being accumulated from the Suppression of the Menfes, than the Fœtus, while young, can take up for it's Nourishment and Growth: You are so far from paying any Deference to his Judgment, that you assert, (tho' without any Proof) *that a Woman with Child never has too much Blood, and consequently it is very improper to take any away.*

This Doctrine of your's appears to me to be a very singular one. Whether you have any other Authorities to produce, besides that Aphorism before mentioned, I cannot say. You speak of no more, nor do I recollect any Author besides, or know of any Practitioner, who agrees with you in it. Therefore I take it to be a peculiar Notion of your own. And a very erroneous one I think it is, and that the Consequences of it would be very dangerous and destructive to the human species, if it was to come into general Practice. But indeed, I believe we have no need to fear it will ever prevail, as the Women themselves have so much Experience against it; having so many of them been blooded, not only safely with regard to miscarrying, but to their sensible Relief and Benefit. So that I may appeal to them to decide this Question between you and me. And you yourself must allow, (according to your own Way of arguing against Bleeding in Fevers, from the Histories of Cases

Cases you have related) that every Instance we can bring, of a Woman who has been blooded with Benefit, or without Inconvenience, during her Pregnancy, is a full Proof against your Assertion, *That bleeding Women with Child is always wrong, and must have ill Effects.* Whereas if you tell us ever so many Examples, of Women who have gone their Time, and done well without bleeding, they can be no Proof that it is not sometimes necessary. You affirm an universal Proposition, which ten thousand Instances cannot establish, but one particular Fact to the contrary can and must destroy it.

You say again, * *There is not a more certain Way to procure Abortion, and bring Diseases on a Woman with Child, than a frequent and copious taking away Blood from her.* Nobody will deny, that too much Bleeding may do great Mischief; especially in Cases and Constitutions that can but ill bear it at all, even when it is necessary. But does it follow from hence, that no Bleeding is ever proper for them in any Quantity? Do you argue, from the Abuse of a Thing, that it ought not to be used at all? Suppose some of your favourite Medicines should be overdosed, or wrong applied, by ignorant Persons; and disagree, or do great mischief to several Patients: Would you allow that to be a Reason why you should use them no more? Strong Purges are allowed not to be proper for Women with Child; but is that any Reason, why we should not give them a little Rhubarb, or Manna, or lenitive Electuary, &c. when some Disorder in the Bowels requires them? So likewise, though *frequent and copious Bleeding* may make many Women miscarry; is that an Argument, why we should not take away

* Compend. sect. 637.

a few Ounces, from some Women at least, upon Occasion; or from any, even those that are weakly, if they have a Plethora *ad vires*, or when it appears to be the least Evil? If indeed no Bleeding at all is ever proper for Women with Child, according to your former Position, then to be sure, the more *frequently* and *copiously* any Woman in that Condition is blooded, so much the worse. But you speak against Bleeding, in this and in other Cases, as if you supposed it was done at random; whether the Circumstances required or forbid it; whether the Patient could bear it or not; as if there was no Discretion, no Care, no Consideration, in those that prescribe it; except only in yourself, in the few Instances where you think proper to order it. There is no doubt but Bleeding has often done harm, both to Women with Child, and to Persons in Fevers, under the Direction of ignorant People. And what Medicine is there of great Efficacy, which may not be at least as dangerous in such Hands? How much Mischief has been done by the Bark, by Steel, by Mercury, by Opium, &c. improperly administered? And yet you will admit, that all these are of great Use, when directed by a skillful Physician, who knows the proper Use of them, and considers his Patients Cases well before he prescribes them. Nor does such a Physician consider, with less Care, the Circumstances that require Bleeding, as also the Time of the Disease, the Quantity to be taken away, and the Repetition of it. He is as cautious of hurting his Patient by Bleeding, as you can be, either by ordering it in a Case where it is improper, or by taking more than the Patient's Strength will bear; but, on the other Hand, he is afraid to let his Patient suffer for want of Bleeding.

Bleeding. Every such Physician, that I know, except yourself, will bleed to prevent Abortion, unless some particular Constitution or Circumstances forbid it. And in a Pleurisy, he will bleed as freely and as frequently, as the Strength of the Patient, and Circumstances of the Case will allow; if he has the Care of the Patient from the Beginning, which is the Time for Bleeding, and what *Sydenham* supposes, when he speaks of forty Ounces, as all other Authors do when they advise large Bleeding. But if he is sent for too late in the Case (as too often happens) after a Mortification is begun, (which is commonly the End of a Pleurisy, in those who die within seven or eight Days) or a Collection of Matter is forming; in either of these Stages of the Disease he will not bleed, because it will be so far from doing good, that it will do harm, and help to destroy the Patient instead of saving him. Does not *Hippocrates* speak of the Age and Strength of the Patient, and other Circumstances of the Case, where he prescribes large Bleeding? Does not *Celsus* distinguish and reason well, in his beautiful Chapter, *De sanguinis detractione per Venas*? When he is speaking of a Circumstance, that makes it improper to bleed, and where it would do harm, he says, *Sed id evenire non potest sub eo Medico, qui scit ex quali corpore sanguis mittendus sit.* Do not all wise Authors and Practitioners suppose, that the Strength of the Patient, the Nature and Time of the Disease, the Degree of Danger, and the Probability of Relief from the Evacuation, or of it's doing harm, are always to be taken into the Account, and well weighed; before it is determined whether to bleed or not, and how much should be taken away? So far then are we from doing it at random,

dom, or being *lavish of this vital Fluid*, (as you say) that we desire to take away no more, than we think necessary for the Safety of our Patients, or so as to be the least Evil. And yet you seem to condemn us all in the Lump, Physicians and Quacks, wise Men and Fools, who bleed where your Theory reckons it wrong; and will not allow of any Propriety in our Reasoning, our Caution, our Judgment or Experience in this Matter.

But of all your Arguments against Bleeding, that, which you urge from *Moses's* * Law about Manlaughter, is the most extraordinary. If you really mean this only of ignorant Pretenders to the Art, (to whom you seem to direct it) of such as not only were not brought up to it, but have impudently intruded themselves into Practice, without any of the necessary Qualifications for it; who bleed indiscriminately in all Constitutions, the weak as well as the strong; in almost all Cases, right or wrong, from whatever Cause they proceed; and in all Fevers, as well in those of the low Kind, whether putrid, malignant, or nervous, as in those which are inflammatory; and without any Distinction of Times, or the different Stages of the Disease: I say, if you mean only these People, I am far from disputing with you. Such as these, our own Laws, and all wise Men, look upon as dangerous Persons, and a Nuisance to Society. But if you design a further Glance, at all who, in your Opinion, bleed too much, and to compare every one to a Man-slayer, who has ever ordered Bleeding or a Purge improperly; as I am afraid you do, from the whole Tenour of your Writings, for you seem to think us all ignorant, or not duly

* Med. Princ. & Caut. sect. 184, &c.

qualified

qualified in this Point of Practice; from your naming only these two Instances of wrong Practice in this Place; from your charging the great Mortality in * 1733, to the universal Practice of Bleeding in that Distemper, whether by Physicians or others; from your warning your Readers not to submit to it, when it is likely to do them harm, whoever advises it. And from your foretelling that God would, for the Punishment of Sin, suffer many to give † improper Advice, and many to comply with it: I say, if this is the Case, then God help us all. For you tell us, *it will be no Excuse for him* (who has blooded or purged improperly) *to say ||, that he did it ignorantly, that he meant no harm, &c.* Now which of us can be sure, that we have never ordered Bleeding improperly, to the Hurt of our Patient? Nor does it appear that you yourself will be quite safe; because, after all the Secrets you have had revealed to you from the God of Heaven, you seem to be sometimes at a Loss about your Plethora, and therefore may probably have ordered Bleeding improperly, upon your own Principles. And if this is the Case with an Error of Commission, in Bleeding where it ought not to be done, is there nothing to answer for, if we omit Bleeding where it ought to be done, or hurt our Patients by a wrong Use of Attenuants, Alteratives, &c? Is there no Resemblance to Manlaughter, according to your Argument, in letting a Patient die for want of Bleeding; or by trusting to such Medicines, as are insignificant, either from their Nature, or the Smallness of the Doses? If these Things are so, we had all need to have the Secrets of Heaven

* Ibid. sect. 171.

|| Ibid. sect. 189.

† Ibid. sect. 172, 173.

revealed to us. If I could see them in that light, I would myself leave off Practice, unless I could be favoured with such a full and certain Revelation, as I should be satisfied would secure me from all Error. For if Integrity in our Practice, and a right Intention, (after due Pains and Care, both in our Education, and in the Exercise of our Profession) will not be an Excuse for Errors; what a miserable State are we all in, who have no Secrets revealed to us; since by no Labour and Study, we can obtain such infallible Knowledge, as will effectually and certainly *secure * us from doing harm, and enable us always to manage our Patients rightly*, as you seem to think you do? Perfect Knowledge can only come from the God of Heaven, and only to such, as he shall please, by a distinguishing Favour, to make it known. Therefore the kind Parent of the Universe, who knows our Capacities, will not expect Infallibility, from such of his fallible Creatures, to whom he has not thought fit fully to reveal his Secrets; but will accept their honest and diligent Endeavours, in following such Light as he knows they are furnished with. Neither do wise Men expect Perfection in Physic, any more than in other Branches of human Knowledge. They know it is impossible, as all Men are liable to Error. Therefore a wise Man, in the Choice of his Physician, considers his Understanding, his Application, his Experience, his Humanity, and Integrity; and when he is satisfied in these Points, he trusts himself securely in such Hands, with a firm Dependence on his Care and Judgment. But if you have been in an especial Manner favoured, with a compleat Revelation of the Secrets of Physic, so as to practise it with an un-

* Sect. 189.

erring Hand ; do but make this appear, and prove your Commission to instruct the rest of your Brethren ; and when we are convinced of it, we shall soon embrace your Doctrine, so far as you have published it. And I dare venture to promise, for the Physicians of this City, and such others as are within your reach, that we shall come, one and all, old as well as young, to attend your Lectures ; in order to be taught, those *effectual Medicines, for curing the various other Diseases, incident to human Bodies, correspondent to your Medical Principles and Cautions ; as well as other Matters requisite to a right and successful Manner of practising Physic* * : which at present you teach only there, having not yet obliged the Public with them. Nor can any one, the most busy of us, grudge so little time as *twenty-four Winter Evenings*, to acquire so much Knowledge, as Ages could not teach us in any other Way ; but we must all rejoice with you, *that you have been enabled so to treat on the several Things relating to the Practice of Physic, as to go through the W H O L E within the space of eight Weeks* †. And when we are thus enlightened with these further Secrets, we shall doubtless be unanimous, in desiring you to publish them in all Languages, for the Benefit of the rest of the World. Or, if, for any particular Reasons, you shall not be disposed to do this at present, we shall intreat, that you would at least take care, to keep a very correct Copy by you ; and forthwith publish your *Compendium* in *Latin*, with a Promise to give your Lectures also in that Language for the future, in order to draw hither the Students in Physic from all Nations. None of whom can

* P. 8. to Medic. Princ. & Caut. sect. ult. † Comp. of Pract. Letter I. pag. 6.

think much of the Trouble and Expence of the most distant Journey or Voyage, when they are to acquire so much Knowledge in so short a Time; the **WHOLE** of the Practice of Physic in eight Weeks. O happy young Men! With how much Ease, how instantaneously are you to be taught, more than we, who are going off the Stage, could learn by the Labour and Study of many Years? How much time will you have to spare for other Improvements? What Advances may you make in other Sciences, as the learning your own Profession will cost you so little Time and Pains? You have no Occasion to impair your own Health, by studying how to preserve or recover that of other People. You need not waste your Time and Strength in poring over Hippocrates and Galen, or the other Greek Medical Writers, or the Books of the Arabian Physicians; as you are expressly told, * that the necessary medical Knowledge is not to be learned by reading them. So that if you have a mind to improve yourselves, by your Knowledge of the Greek Language, remembering Horace's Direction:

*Vos exemplaria Græca
Nocturna versate manu, versate diurna.*

You may employ all that Time, in studying the Writings of the other Sages of Greece, which we bestowed on the Greek medical Writers. Though if you chuse to read these too, out of Curiosity, or in a critical Way, to see what these ancient Physicians did really know, and what they did not; you will be competent Judges of the Matter, even in the early Part of Life. For having be-

* Medic. Princ. & Caut. sect. 179.

fore learned the necessary medical Knowledge, being acquainted with the Principles of the medical Art, and the Nature of the several Parts of the Materia Medica, with the Rules and Cautions to be observed in the Use of them *; you will be able to form a proper Judgment of the Things you read, and to distinguish true Notions from mistaken Opinions †. With the same View also, you may, if you have Leisure and Inclination, read the best of the modern Authors, from the Revival of Learning, two or three Centuries ago, to this Day. By which you will observe, the gradual Progress of the Art in a natural Way; and thereby be excited to Thankfulness, that you were born at such a Period of Time, when it was brought to Perfection, by the *Secrets of Heaven being revealed*.

I have been so long on this Article of Bleeding, together with a few Digressions, that I must be very brief in my Remarks about some other Evacuations.

As to that made by vomiting Medicines, you seem to be as great an Enemy to it as to Bleeding, if not more so. You say || *it is advised by some Authors as an useful Remedy, and in some Cases it has proved beneficial: But you know by Experience, that the Advantages obtained by it may as effectually be obtained by more gentle Medicines without it.* This is soon said, but prove it, and *eris mihi magnus Apollo*. Here too we have the strongest Authorities against you, if that were any Argument with you. We have *Hippocrates* on our Side, and others of the wisest Antients; we have *Sydenham* and *Boerhaave*, and I think all other good Authors, and all wise Practitioners

* Ibid. sect. 182.
Princ. & Caut. sect. 72.

† Sect. 183.

|| Medic.

at this Day, except only yourself. And if we do not know certainly, by manifold Experience, the good Effects of Vomits, in many Disorders of the Stomach and Bowels, surely we know nothing in Physic. How often have we seen very great and speedy Effects from the Operation of a Vomit? Of what Benefit have they been found, in the Beginning of some continued Fevers, from the Days of *Hippocrates* to the present Time? How great Mischief and Danger often arise in the Progress of a Fever, from the Omission of a Vomit in the Beginning? *vid. Sydenham*. Of how great Service do we often find them in intermitting Fevers, (though you say they are not necessary *, as these and all other Fevers may be happily cured without them) in almost all Diseases, which arise from Excess or Deficiency in the Excretion of the Bile; in Sickness, and other Disorders of the Stomach; in Fluxes, in the Jaundice, &c? How often does Nature plainly point out this Evacuation to us? How often does she relieve herself, and carry off a Disorder by spontaneous Discharges? And how dangerous may it be in some Cases to stop a Vomiting too soon, thereby opposing Nature's Efforts, and locking up noxious Humours, which rather want the Assistance of Art to evacuate them? We may appeal to our Patients, for the manifest Advantage they frequently receive from Vomits in many Cases. And very deficient would our Practice be, so far as I know, if we were deprived of the Use of them. How did *Sydenham* wish for a more gentle, and yet effectual vomiting Medicine, than the Antimonial ones, which were chiefly used in his Time?

* *Medic. Pract. sect. 624.*

And how would he have rejoiced at so useful a Discovery, as that of Ipecacoanha, if it had happened in his Day? And all the Faculty, I believe, rejoice at it, except yourself. But to you the Discovery seems to be of no value, as you have no Occasion for it. By what Means you cure a Diarrhæa or a Dysentery I cannot tell; but I should not know how to manage them properly, without Ipecacoanha and Rhubarb, or some other vomiting and purging Medicines. When you first commenced Author, you admitted of some, at least, of the same Indications for Vomits with other Practitioners, but now you seem to have laid them quite aside. Whether this proceeds from a peculiar, new-acquired Tendernefs in you to your Patients, that you would save them the Fatigue of a Vomit; or from Opposition to the rest of the Faculty, or an over-fondness for a Method of your own contriving, I will not determine. But I will venture to say, that it is necessary for you, to set forth the Safety, the Efficacy, and the speedy Operation of your Medicines, which are to supply the Place of Vomits, in a clear and demonstrative Light; before you will prevail upon, either Practitioners or Patients, to lay aside a Remedy, which long and consistent Experience has shown, to be of so much Importance, and so plainly and remarkably useful, in a great Variety of Cases.

Again, as to purging Medicines, you lay it down as a Principle, *That they are not to be given in Diseases **, *when the Quantity of Lymph does not exceed the Standard of Health.* And in another Place you tell us, *not to give † them*

* Medic. Princ. & Caut. sect. 41.

† Ibid. sect. 86.

where

where the Blood is too spissed, that is, has too small a Proportion of Serum, or has a viscid, or glutinous Quality. Which in your Book on Painful Distempers, (Sect. 577.) you expressly say is the Case in a Rheumatism, and that therefore Purges are improper and hurtful in that Disease. You also caution us, *not to prescribe purging Medicines in the Beginning of Fevers, or before their Declination.* Here then we have another Kind of *Plethora*, viz. a *Lymphatic* one; that is, more Lymph than ought to be, or a Quantity exceeding the Standard of Health, for all these Phrases you use. And you have told us before, that all Fevers, and almost all painful Distempers, may be cured without Purging, in your Books on those Subjects. But you have nowhere proved the Necessity of this precise Standard of Lymph, which cannot be varied one way or the other, without being perceived, or hurting the Health; nor given us any certain Rules, to determine it exactly when it is right, or to judge of it's Excess, or Deficiency to such a Nicety, as to come within the Quantity which one common Purge will usually bring away. And till you have done this, you have, I think, no room to expect we should stand still, to enquire critically about the Quantity of Lymph, when we have Reasons of much more Importance, to resolve upon Purging immediately. Must I not purge in a Quinsy, to make a Revulsion, and save my Patient from being suffocated; or in a Colic from hardened Fæces pent up, which occasion tormenting Pains, and threaten an Inflammation, or a Mortification, till I have made a nice Calculation (if I could do it) whether he has any Lymph to spare? Must I be afraid to purge away Bile, or other offending Humours,

Humours, with which the Bowels are loaded, lest I should draw off a few Ounces of Lymph too much? Do not you allow sometimes, when it suits your Argument, that if the Lymph be diminished, it is easily and soon recruited? But when you are speaking against Purging, you are afraid of making the Blood too thick. And where it has *too little Serum, or is viscid*, as in Rheumatisms, you positively forbid Purging. Others approve of Purging in a Rheumatism, and think they find great Benefit by it. Even you yourself admit in one Place *, speaking of the *Vasa inbalantia*, that many of the most subtile Particles of purging Medicines are conveyed into the Blood, and mix with it, and attenuate the Fluids, and render many morbid Humours fit for Evacuation by Stool. Therefore may it not happen, upon your own Argument, that a well-chosen Purge, may thin the Blood in a Rheumatism by it's attenuating Quality, as much or more than it can thicken it by drawing off Lymph? I wonder you are not afraid of Purging after the Small-Pox, where the Blood is often found to be very viscid. And if Purging did, in fact, thicken the Blood so much as you would have us believe, one might expect in some Cases, where brisk Purges have been frequently repeated; as for Instance, in a robust young Man, who has had a Gonorrhæa virulenta, but otherwise in good Health, and his Blood and Lymph in due Proportion; that by drawing off so much Lymph, the Blood must be reduced to a Coagulum, and stagnate, and the Patient die. But as we see no such thing happen, in this or other Cases of smart Purging; we surely have no reason to think

* Ration. Meth. sect. 100.

about it, in Cases where we purge moderately or gently. And we make a Distinction in the Choice of our Purges, according to the Disorder and the Intention; though you make none here, but forbid all in general, as well the lenient, as the rough and drastic ones, unless there be too great a Quantity of Lymph: Some of which might indeed be drawn off by the latter Sort, though perhaps many times it may not be moved at all by gentle Purges. Thus, in some of your *Painful Distempers*, we might prescribe a brisk Purge with Success. But in the Beginning of Fevers, (where you expressly forbid all) we should chuse the mildest, that can answer our Purpose of clearing the *Primæ viæ*. And for this Practice too we have Authority sufficient. We have *Hippocrates* on our Side here also, who used to purge in the Beginning of Fevers, especially when he found the *Materia turgens*, and the Humours in Motion. We have *Sydenham* and *Boerhaave*, and all wise Men with us, that I know of, except yourself. Nay, we have even your own Authority for it in one place, in the strongest Terms; where you prescribe a Purge in the Beginning of a Fever, at least as freely, and with as little Limitation, as I think most Physicians would do; and with a further Design too, than merely to cleanse the *Primæ viæ*; which may perhaps have been very well done, by the Means you had ordered before. It is in the first Period of the Small-Pox, where after Bleeding, and giving a Vomit, and a Glyster, you say, * *if the Fever proceeds nevertheless too violently, which is known by the too great Celerity of the Pulse, extreme Thirst, Heat of the Body,*

* Small-Pox, Part I. sect. 120, 121.

Driness of the Tongue, &c. then, after those Evacuations (without any Exception, whether the Vomit has worked downwards or not, whether the Glyster has operated little or much) give the Sick a gentle Purge, to produce no more than three or four Stools at the most. You have a happy Knack indeed, if, with all your Attention and Caution, you can always determine the Operation of a Purge to a Stool or two, especially when given a few Hours after both a Vomit and a Glyster. You then tell us, That this Method may cleanse the Stomach and Bowels, and carry off part of the febrile Humours, and thereby abate the Fever, render the Small-Pox more favourable, and the Medicines more effectual that may be afterwards given: A very gentle Purge in the febrile State may be given without lessening the Discharges by insensible Perspiration, or incommoding the Eruption of the Pustules. And you add in a Note, It may be affirmed of any very mild Cathartic, what Sanctorius says of a little Cassia, that it neither binds Perspiration, nor abates the Patient's Strength; but evacuates unprofitable Humours. Who would say more than this, and what more need to be said, to recommend gentle Purging in the Beginning of Fevers? How you would like this Answer, in any body's words but your own, to your absolute general Caution, not to prescribe purging Medicines in the Beginning of Fevers, or before their Declination, or how you can reconcile these Inconsistences, I must leave to you.

There is another Evacuation, which I find likewise you are not a Friend to, viz. a Salivation. You seem to think, that all venereal Diseases may be cured by other Alterants with-

K

out

out it *. Do but make this appear, and you may have full Employment, and a very profitable one too, by this one Branch of Business alone, in this City. For who is there, that labours under this dreadful Distemper, that would not be glad to avoid the Trouble and Fatigue, the Pain and Hazard, of so tedious and loathsome an Operation?

The last Evacuation I shall take Notice of at present, is that made by Blisters. You rightly indeed consider them, as having other Effects, than those which depend upon the Discharge they make. I shall not stand to examine your whole Doctrine on this Subject, but only to observe one particular Caution you give about the Use of them. Which is, *not to prescribe the Application of Blisters to a Woman, when she has her Menses flowing, except the Flux is too great.* This again is one of your uncommon Notions, which I should really have supposed to have been a new Thought of your own, if you had not quoted *Bellinger's* Observation, of Hæmorrhages ceasing as soon as Blisters begun to operate. But we are neither told of what kind the Hæmorrhages were, nor the Causes of them, nor with what other Circumstances they were connected; whether they were of a natural or constitutional Kind, as the Menses, Lochia, or hæmorrhoidal Flux, so far increased beyond their usual Quantity, as to be called an Hæmorrhage; whether they were the original Disorder, or the Effect of some other Disease, either acute or chronical; whether they were occasioned by a mere Excess of good Blood, or from an acrid, or dissolved State of it; whe-

* Compend. sect. 461.

ther by a Wound, Blow, or other external Cause, or by some lacerating, or corroding Substance, either bred in the Body, or received into it, or by what other Cause soever. Whereas we ought to have been told, the Nature of those Hæmorrhages, and the Cause they proceeded from, in which Blisters had such an immediate Effect; since it is plain, that as they arise from many different Causes, the same Remedy cannot be proper in all. Thus, if the Hæmorrhage is produced by a Fever, or some other Disorder in the Blood, which Blisters can presently cure; then we need not wonder, that it should cease as soon as the Blisters have operated; for if the Cause is removed, we may expect the Effect to cease. But if it is owing to some Stimulus, either in the urinary Passages, or other Parts of the Body, or in the Blood itself, which the Action of the Cantharides is capable of increasing; Blisters must be so far from being a Remedy in that Case, that they must be supposed to aggravate and increase the Disease. One would imagine, that if *Bellinger's* Observation is true in some Cases, he must first have found it out by Accident, where Blisters were applied for some other Purpose; for it can hardly be conceived, he should ever have such a Thought, as to lay on Blisters, with a direct Intention of stopping an Hæmorrhage. But as he has made no Distinction, nor told us any thing of the Nature or Cause of those Cases, which he cured in this Manner; (at least so far as you quote him) it should seem, that his Authority can influence but few to come into the Practice. And yet you readily fall in with him, and urge his Observation, to confirm your Reasoning;

when you forbid Blisters in the natural Flux, for fear of *stopping that beneficial Evacuation*, and prescribe them in general, when it is immoderate, in order to restrain it. For neither do you make any Distinction, as to the Cause the immoderate Flux may proceed from, though that may make so great a Difference in the Cure, that if Blisters could be proper in some Cases, yet, nevertheless, they might be hurtful in others. Your *Caution* is universal, *never to apply Blisters while the Menses are flowing*, let there be ever so much Necessity for them on other Accounts, *except the Flux is too great*, and then always to use them, whatever the Cause be, or whatever other Circumstances belong to the Case. If indeed Blisters did always stop all Discharges of Blood, from whatever Cause, then to be sure we ought to be very careful, how they were used during the regular Course of the Menses, or perhaps just before they are expected, for fear of stopping or preventing them; and you would certainly be right in applying them, when the Flux was too great. But I believe most Physicians would practise very differently from you in this Case: That they would not absolutely forbid Blisters, on account of the natural Flux, if there were any more urgent Circumstances to call for them; but would be afraid of them in an immoderate Flux, or any other Hæmorrhage, lest they should make the Case worse. You had, I suppose, picked up the Hint from *Bellinger*, and then contrived the Theory to support it, which you call the *Reason* for the *Caution*; viz. *that their Stimulus increases the contractile Force of all the animal Vessels, and thereby may suddenly stop that beneficial*
Evacuation;

Evacuation; and for the same Reason cure an immoderate Flux, or some other Hæmorrhage. Here you make the Cantharides to act only upon the small Vessels, and to contract them just as you would have them, so as to stop the Mouths of such as are open. But may not the Stimulus upon the larger Vessels (as you say it contracts all) contract them in such a Manner, as to propel the Blood with a greater Force, so as to keep open the Mouths of the small Vessels, and increase the Flux? Besides, you grant, that *many of the subtile Particles of the Cantharides enter through the Vasa inhalantia, and mix with the Fluids, and attenuate them**: Which Attenuation of the Blood, may possibly, in some Cases, do more to make it flow, than the Contraction of the small Vessels can to keep it in. So that here is another Effect of Blisters, *viz.* upon the Fluids, as well as upon the Solids; whereas in your Reason for this Caution, you had only considered the latter. And indeed, it is a very common Thing with Theorists, to take one part of an Argument only, as suits their Purpose, and to omit another part of it which makes against them. But though you allow that Cantharides attenuate the Fluids, yet you say, that Blisters are *proper with a weak Pulse*, not only *where the Fluids are viscid*, but also *where the Blood and Lymph are too thin, and their component Parts too incoherent, and broken*†. So that where the Fluids are viscid, with a weak Pulse, you would have them act upon both Solids and Fluids; but where the Blood is dissolved

* Ration. Meth. sect. 527, 528.
sect. 529.

† Ibid.

and

and broken, they are to act only upon the Solids, to strengthen and recover their Tone. And it is upon this Principle, doubtless, that you prescribe them freely in the bleeding * Sort of Small-Pox. In *which Case*, as well as in *Hæmoptoes, great Hæmorrhages from the Nose, Uterus, &c.* the Authors of the *Monthly Review*, for the Month of *December 1751*, in their Remarks on your *Medical Principles and Cautions*, say †, *Surely no Physician in his Senses ever dreamed of Blisters being indicated.* These Gentlemen, to be sure, had never seen your Book on the Small-Pox, which came out long before they begun their Undertaking, or else they would never have expressed themselves in that manner. I shall only say, that I believe there are very few, if any, Physicians, who would agree with you in the Use of Blisters, in the true *bleeding Small-Pox*. Which, by the way, I think one of the most deplorable Cases we meet with, notwithstanding the Use of the Bark, and Allum, and Acids; all which I have often prescribed in vain, but shall again prescribe as Occasions offer; in hopes of meeting with that Success, which some few late Writers speak of, and because I think these Medicines can do no harm, and I know nothing else that seems so likely to do good. But as to Blisters, they appear to me to be directly hurtful. For where the Blood is too much dissolved and broken already, if the Cantharides should act upon the remaining red globules, and dissolve them too, (as there is too much reason to fear may happen, and you cannot say it will not) must it not be melted down to a kind of Ichor,

* Hist. 39 and 41.

† Pag. 504.

which

which will not be contained in the Vessels, but burst out with more Violence, where it has already got vent; or perhaps make some new Passages, and the Patient soon be destroyed? And it should always be a fundamental Rule in Physic, that in Cases where we can do no good, we should take all possible care that we do no harm.

I should here finish this Letter, but that I have a mind to make a few Remarks in particular, upon your *Treatise on painful Distempers*, and to add a word or two, about your *Letters relating to the Plague*.

As to the former, you seem to boast, that of fifty-one Patients, whose Cases you have related in that Book, you ordered Bleeding but for one. And you tell us in an Aphorism, * *That the painful Distemper, treated of in this Book, may happily be cured without Bleeding, and lessening the Quantity of the vital Fluid*. You should rather have said, that such particular Cases, as you have put, may be cured, or will go off without Bleeding; or at least without any further Bleeding, from the Time they came under your Care: For some of them had been blooded before. And if this had been all, I should not have had much to say; because of all your fifty Cases, there are but very few, that any body would have thought of Bleeding in, either at all, or at least after they came under your Care. Who would have thought of Bleeding, in your own Case of the Toothach, which makes your 6 Hist. or in that small nephritic Disorder of your own, which makes your 32 Hist. or in such Cases of Pain in the Head, as your Histories are? Who

* Painf. Distemp. sect. 573. Aphor. I.

would

would have thought of it, in those Cases of the Quinsy, which you describe in a State of Suppuration, and near breaking; or for the poor old Woman * of Eighty, who had a suppurated Tumour in her Neck, within a few Hours of breaking when you came to her; or, which at least did break in a few Hours, after you had besmeared her over with *Æthiops Mineral*, without and within, as far as it could go, that is externally in a Liniment, and with a sort of Linctus to hold in her Mouth only, because she could not swallow? But would you have bled any of these last Patients, if you had been sent for in the Beginning? If it had been done, it might perhaps have prevented the Suppuration in them all, and cured the Patients soon, and saved them a great deal of Uneasiness, and some Hazard at least.

The Cases you tell of Inflammation in the Eyes, were such as did not require Bleeding, *vid. Hist. 13, 14, 15.* Who would have thought of Bleeding, in the Case of the young Lady †, whose *violent Pain in her Stomach* was only such, as could be cured by one single Dose, of forty Grains of Chalk in six Ounces of pure Water, and a little Sugar? Or in such a *Colic* || from Wind, as could be presently cured by a Glyster, as by a *Charm*, to use your Patient's Word?

But does it follow, that because such Cases as these did not want Bleeding, therefore no Pains in the Head, no Inflammation of the Eyes, no Quinsies, no Colics, no nephritic Disorders do require it? You will, I presume, say yes, and

* Hist. 10.

† Hist. 22.

|| Hist. 21.

that,

that, if there be no *Plethora*, all *painful Distempers* may be *happily* cured without it, as well as all *Fevers*, by the Means of your *Attenuants*, and *Alteratives*, &c. But, notwithstanding your great Faith in these Medicines, I cannot help thinking, if you were to labour under any of these Diseases, of such a Sort, and in such a Degree, as the usual rational Practice directs Bleeding in; that your Confidence in them would soon be shaken, and you would either alter your Mind about Bleeding, or else be persuaded you had a *Plethora*, in order to do it consistently with your Theory; whatever Faith and Patience you may be able to instil into those whom you prescribe for. Were you once to feel the Torture of such a Colic, as the Physicians attending you would recommend Bleeding in, or Purging, or both; I believe, you would not hold so long an Argument with them, about these Evacuations, as when you are writing Books, or attending your own Patients, who feel the Pain; or insist upon a full Proof, that you had a *Plethora*, either sanguine or lymphatic; or require a nice Calculation, to an Ounce, how much Blood you could afford to part with, or how many Stools you could bear: Because you would be led to think, by the Pain you felt, that there was more danger of weakening you, by its Continuance, than by losing a few Ounces of Blood extraordinary, or having a Stool or two too many; besides the Hazard of a Suppuration, or a Mortification, if the Obstruction was not removed in Time.

There is one Case among your fifty, in which, I believe most Physicians will think you ought to have advised Bleeding. It is that of the

L

young

Young Woman * of twenty-five, who was two Months gone with Child, and *had a violent Pain in her Back, which had been increasing for five Days, and she thought herself that she should miscarry, as she had done twice before, once at the End of two Months, and the other time at three Months.* For though she was of a weak Habit of Body, (which you tell us towards the End of the Case, on account of giving her *Rad. Tormentil. Lap. Contrayerv. ana ℥i. Sal. Succin. gr. ii.* twice in a Day, for a few Days longer after the Pains were gone) yet she might have so much more Blood accumulated from her Condition, as to make a *Plethora ad vires* to her; and the taking away a few Ounces of Blood, might have been less hazardous, both as to Abortion, and weakening her, than either the Continuance of such Pains, or trusting to your Medicines alone for relieving her. And perhaps too, if she had been bled at that time, it might have prevented the Miscarriage, which happened a Month after, though it was then occasioned by a Fright.

As to the one Patient whom you did bleed, viz. Mr Carter †, you say, you *apprehended he had a Plethora*, but do not tell your Reasons for apprehending so; only saying, *he was lean and full of Blood.* You will not suppose that all lean People are full of Blood, or at least have a *Plethora*. Therefore you should have told the Reasons, that made you apprehend he had one, and pointed them out clearly to your young Readers; that they might see plainly the Propriety of your ordering Bleeding this one time, and but once in

* Hist. 41.

† Hist. 16.

the whole Book : And also, by a full Description in this particular Instance, be the better enabled to judge of your general Aphorisms, Propositions, Corollaries, and Reasonings on this Subject. Now as you have not put this Matter beyond doubt, may it not be suspected, that you was mistaken, and that he had not a Plethora; and especially since the Circumstances of the Case, as you state it, do not show that he had one, either according to the Sentiments of other Writers, or your own * Doctrine. The Disorder had been *several Weeks upon him, and been increasing ; it began with Loss of Appetite, was attended with sick and faint Fits, and he had a very intermitting, unequal Pulse.* Are these Signs of a Plethora? Nay, are they not contrary to your own Signs of it? How then came you to think of a Plethora? And yet you ventured, very differently from your usual Practice, to take away twelve Ounces of Blood, and all at once too I suppose, by your adding *quam primum.* And if you was mistaken, what an Injury must you have done to this young Man, by taking away so much of the *vital Fluid*, and consequently *diminishing so much of his † vital Strength ; by making ‖ Waste of the vital Fluid, as if it was become a Sort of Excrement of the Body ; not as if the Life, but the Death of the Creature was in it ?* Perhaps you will say it is plain he had a Plethora, because he was better so soon. If so, you ought to allow the same of the Patients of other Physicians, who grow bet-

* Vid. Med. Pract. sect. 20, 21, 22. Small Pox, sect. 199.
 † Ration. Meth. sect. 399, 447. ‖ Medic. Princip. & Cant. sect. 171.

ter upon Bleeding. And indeed, if his sudden Amendment was owing to your Prescription, I think, most probably, it was to the Bleeding; whether he had a Plethora or not; because such *present Relief*, and the Symptoms being *immediately and greatly abated*, could hardly be ascribed to the Medicines you gave him; which are not of so powerful Efficacy, that great and sudden Effects, can reasonably be expected from them in such Doses as your's. But after all, may it nor be queried, whether this Patient, as he was a Surgeon, did not propose Bleeding to you; and by telling you he was full of Blood, make you *apprehend he had a Plethora*, and also prevail upon you to consent, to take away so much as twelve Ounces; since you so rarely find out a Plethora yourself, and so very seldom take away such a Quantity?

How easy would it be for any Practitioner to write fifty Cases, and full as considerable as most of your's, which he has cured by Bleeding only, or perhaps one Purge besides, or a Vomit? Nay, how easy to tell fifty, or many more Cases, where Patients have recovered, without either Bleeding or Purging, or any of your favourite Medicines, or even without any Medicines at all; and from much worse Disorders than some of those you have here related? Now if any Man would argue from hence, that no Medicines are necessary in painful Distempers, I am persuaded you would not allow his Reasoning to be good. And yet would not that be as good an Argument, as your fifty Cases are against Bleeding? But if Men will sit down, to write and publish such Cases, as many of your's in this Book are, there is no end of writing in Physic;

fic; as every Practitioner might as well publish an Account of every Patient that comes under his Care.

Your *Letters relating to the Plague*, may, I think, almost as well be called, a Book in Divinity as in Physic. You say *, *You have taken some Pains, to find out some Means, more than had before been discovered, for the Safety of Persons in the Time of a Pestilence.* It was doubtless a good Design, though what you could contrive about it must either relate to Infection in general, or else be merely theoretical, as you had no Experience of the Plague itself. But if you had kept to your own Thoughts, omitting what you have borrowed from *Diemerbroec* and *Hodges*, and the Journal of the Plague in *London*, in 1665; leaving also the religious Part (which takes up so large a Share of your Book) to the Divines, whose proper Province it is; and had spared many of your Directions to Magistrates and Ministers, &c. which are therefore unnecessary (especially to Persons in their Stations) because so obvious, that every one's common Sense and Prudence could not fail to dictate them; and had likewise left out, or abridged, all that is superfluous, or tedious: We should have had from you a small Pamphlet only on this Subject, in the Room of a large † Book of Six-Shillings Price.

* Sect. 200.

† You sometimes pretend a great Regard to the Bulk and Price of your Books, lest fewer People should buy and read them. If you had done so here, in your excessive long Histories of Cases in the Small-Pox, and elsewhere, you had spared the Pockets, and saved the Time of your Readers, without being less useful.

You

You would also have us believe, that you wrote this Book without any * *Aim at secular Advantage*. If you mean by it, that you do not desire the Plague should come into this City, for the Sake of the Fees you should get by it, I readily believe you; notwithstanding your strong Faith, that yourself and other pious Persons, would be *remarkably and visibly distinguished* † and *preserved in such a Calamity*. But, that you had no Design or Thought, of promoting your common Practice, by writing this Book as well as the rest, I think you will not say. For though I really do not doubt, but you intended to do good to the Bodies and Souls of Men by this Treatise; yet you might think some good to yourself also was consistent with that Design. I appeal to you, whether you did not hope to please, and ingratiate yourself with, those *pious Persons*, whom you desire to *pray for a Blessing upon* || *this Book*; and also advise, to *pray to be directed in the Choice* ‡ *of a Physician*. You tell them, *God inclines* § *some to use those Physicians, whose Endeavours he will direct and bless to the Preservation of their Health; and permits others, whom he has appointed for Destruction, to deride the Physicians, by whom their Health might be preserved; — and in their Sicknes, to use those Practisers of Physic, whose Mismanagement will render their Death certain*. And who is so likely, for these devout People to imagine themselves directed to, as one that suits their own Taste so exactly, one who has *prayed* so much,

* Ibid.

831.

§ Sect. 429.

† Vid. sect. 800, 805, 808, 816, 825,

|| Sect. 902.

‡ Sect. 431.

to be directed, and assisted in his Studies, and who assures them, that he has not prayed in vain? *

I shall now conclude this Letter (as I began it) in your own Words, *mutatis mutandis*, which you apply to an Author, whose Book you make Remarks upon. *I have taken this Notice of your Writings, because I apprehended that some of your Notions, which appear to me groundless, might lead your Readers into wrong Sentiments. And I persuade myself that you have that Humanity, which will excuse my Freedom in animadverting on the Passages cited from your Books* †.

I am,

S I R,

Your humble Servant.

* Vid. Compend. Pract. Letter L.
Meth. sect. 382.

† Ration.

POST.

POSTSCRIPT.

YOU say, *you think the printing of Medical Cases one of the most effectual Methods of improving the Practice of Physic* *. I agree with you in this, provided these Cases are the Result of judicious and accurate Observation, and properly written. They are Instances of Facts, and serve to illustrate the best Description, which can be given of any Disease, by the most exact Writer; as we often find an Argument of the most able Reasoner upon any Subject, made much more intelligible and clear, by quoting Examples of the Matter in question. And in no Argument, perhaps, are particular Examples more useful or necessary, than in treating of Diseases. Let a Professor in teaching, or an Author in writing, give ever so good an Account of any Disease, describing the diagnostic and prognostic Signs of it, and the general Method of Cure, with as much Clearness as can possibly be done; yet still the Hearers or Readers will find their Notions of it greatly improved, as well as more strongly impressed upon the Mind, by the Recital of some Cases of particular Patients. These Cases represent to Students the Disease (of which they before knew the Symptoms) as it were before their Eyes, just as it really appears, with it's Difference in different Patients, according to the Difference of their Constitutions, and other Circumstances. They show that all the

* Preface to the Treatise on Painful Distempers.

Symptoms, which are reckoned up by Authors as belonging to a Disease, do not always occur in every Patient: That Diseases do not appear so regular and uniform, as they are and must be described in Systems and Treatises: That accidental Symptoms happen, which must be regarded in the Method of Cure, and which often perplex the Practitioner by contrary Indications; or that sometimes two Diseases are complicated together, one of which require such a Regimen and Medicines as the other forbids, and therefore the Physician must, on such Occasions, accommodate his Prescriptions between both, as well as he can. By Cases also a Student sees, that the good and bad Symptoms are often so blended together, as to make the Event more dubious, than he had conceived from the general Rules of prognosticating, which he had been taught. And he learns likewise the Nature, Use, and Doses of Medicines, better than from Dispensatories, or any other kind of Writings; as he here sees the particular Prescription, knows the Circumstances of the Patient before, during the Use of it, and after, and is therefore to judge himself of the Effect of it.

Thus in a Treatise on the Pleurisy or Peripneumony, for example, I should think it would be a great Improvement, to the most accurate Description, which could be given of these Diseases, to add the Cases of some particular Patients, of different Constitutions, and attended with different Circumstances; in the different Stages of the Diseases, and with all the different Events. From which the Reasons would appear, of the different Treatment with regard to Evacuations and Medicines. Instances might be given of some, who recovered soon and easily,

by the Help of proper Evacuations, and other Remedies; and of others in whom the Disease was so violent, as to yield to no Methods of Cure, but the Inflammation proceeded hastily and obstinately in defiance of Art, till it ended in a Mortification, as opening the Bodies demonstratively proved. Cases might also be told of some who recovered more slowly, and escaped narrowly from apparent Danger of either a Suppuration or a Mortification; which, perhaps, from the Symptoms there had been reason to fear were either begun, or near at hand: And of others, where the Inflammation actually ended in a Suppuration. Here too, as the Suppuration would have different Events, some Cases might show, that it brought on a true Phthisis Pulmonalis, or an Empyema, and destroyed the Patients by a hasty Consumption. And some Examples might be given (though it is the good Fortune of but few) where the Abscess being happily formed in a proper Part of the Lungs, and breaking in due Time, with all favourable Circumstances, the Matter was discharged by a quick Expectoration, and a compleat Recovery ensued. Such a Treatise as this would very much extend and enlarge the Ideas of a Student, who had carefully read Sydenham on these Diseases.

In like Manner in treating of the Dropsy, after giving an Account of the Disease in it's several Species, it would be of use to relate some particular Cases, both such as have been cured, and such as ended fatally. And if the Bodies of those who died of it, were opened, and a true Account given of the inward State of them, even a young Reader would not wonder that we have no more Success in the Cure of confirmed Dropsies; when he observes how often there is such a Decay,

Decay, either in the Liver, Spleen, Mesentery, Kidnies, or some other Parts, as no Medicines can be supposed capable of repairing.

And as Cases are of great use to Students, so likewise they may sometimes be of service to all Practitioners, since no Man is too old to learn in the Medical Art. But more especially, if a new Disease arises in any Place, or a new Medicine is discovered, or a new Method of Cure, an Account of which is to be published; even an old Physician will understand the Disease better, if the Description is illustrated by Examples in particular Patients; and will be more fully satisfied about the Method of Cure, if he sees that it is a plain and simple one, and also that it is confirmed by a Variety of Cases: As he very well knows, that no Conclusions in Physic are to be drawn hastily, either from one, or even from a few Instances; and that when a Farrago of Medicines are used, it is not easy to know what Effect to ascribe to any single one among them. Thus Dr *Freind*, when he was to publish his Method of Purging, in the second Fever of the Small-Pox, chose to represent it by the Histories of a Number of Persons, upon whom he himself and other Physicians had practised it. And indeed, it has been common with most Authors, as well antient and modern, to give some Examples of Medical Cases.

Nay, so general has been the Opinion of the Usefulness of this Way of Writing, that there are also Authors almost innumerable, who have published whole Volumes of Cases of particular Patients, called by some Observations, by others Cases, and by others Histories. But though the Number of these Books is very large, yet the good ones among them are so few, that there is

abundant room for more ; and, as the Subject is inexhaustible, there will always be room for good Observations, for the further Improvement of Physic.

In order to make Medical Cases useful, they should be observed with accurate Care and Judgment, and related with great Fidelity and Candour, without any Bias in Favour of any peculiar Notions, either in Theory or Practice, or Prejudices of any kind. They should be a plain, concise Narrative of Facts, containing every Circumstance which properly belongs to the Patient's Disorder, or which can give any Light into it, and nothing else ; nothing impertinent or trifling, or unnecessarily tedious.

They should be a plain and clear Account, and the Descriptions should correspond with the Titles of the Cases, or else the Reader may sometimes be puzzled to know what the Diseases were. There are Instances in Observators, where this Rule has not been well observed *.

They should not be so short as to be insignificant, containing little more than the Name of the Disease, and of the Patient, with a Prescription or two. A Number of such Observations would be rather a List of Patients, than Histories of their Diseases. There are too many Instances of this Sort to be met with in Observators, and some among your Histories. How many Cases are there in your Book on Fevers, where the Prescriptions take up much more room, than the Accounts you give of the Patients ? In *Hist.* 25. and 26, we are only told, that the Patients had a *remitting Fever*, and that you prescribed so and so for them.

* See also Painful Distempers, *Hist.* 2. and 3.

On the other Hand, Observations should not be of an immoderate, unnecessary length. They should should not tire and perplex the Reader, by a needless Multiplicity of Words, or frequent Repetitions; by telling trifling Circumstances, or idle, impertinent Tales, the Chit-chat of Nurses or Standers-by, or such Sayings of the Patients, as the Reader is not at all concerned with. They should not be spun out by theoretical Reasoning, (which is a Digression, and foreign to the Subject) nor by tedious Prescriptions, often repeated with very little, if any, Variation. Are there not many of your Histories, which might have been much shortened, if these Hints had been observed? And many other Writers of Observations have likewise erred in these Respects.

Again, the Cases should be of our own observing throughout, not upon hearsay, either in whole or in part. Therefore, such as we did not duly attend, to see the whole Progress of the Diseases, but only saw once or twice, or sometimes not at * all, and had either the rest of the Account, or the whole of it, by Letters or Messages, should not be published. How many Cases are there in your Books, in which a considerable Part of the Story is made up, from what Letters have informed you, or Nurses and Messengers have come to your House to tell you? You might very possibly do good by prescribing in that way, for Patients who could have no other Help; but then such Cases ought not to appear in print, as they can be no certain Guide to your Readers.

* Painful Distemp. Hist. 25.

Obser-

Observations should also be written with Modesty and Civility. The Design of the Author should be to instruct and be useful to others, not to extol himself. There should be no Appearance of Vanity, and Love of Praise, or of an Intention to depreciate other Practitioners, in order to set forth our own superior Skill. Many Authors have been very culpable in this respect, and perhaps none more remarkably so, than *Engalenus, de Scorbuto*. I wish I could say, your Writings were free from all Suspicion of this Kind *.

Another Circumstance to make Observations useful is, that they should generally be such as are likely to occur to the Reader in his Practice. A few well written Cases of this sort may afford more real Instruction to a Student, than a great Number of such uncommon ones, as he may very probably never meet with in all his Life. Just as a Reader will be more usefully informed, of the Natural History of any Country, by an Author who writes well of it's ordinary regular Productions, than by another who only tells of Rarities and Monsters. There have been many of our Observators in Physic, who have chosen to publish only extraordinary Cases (as if common Diseases were below their Notice) and the more wonderful the better. Hence the Titles of *Observationes Rariores, Historiæ Praxis Admirabilis, Historiæ Mirabiles, &c.* Nay, so fond have they been of Rarities, as, when natural Causes failed, according to the Notions of the Times, to have recourse to what they reckoned supernatural. Some wrote *de Prodigis, de O-stentis, de Miraculis*; others, *de Morbis ex Vene-*

* See Painful Distemp. Hist. 25. and 26, &c.

fcio; de Præstigiis Dæmonum, &c. It is no wonder, therefore, that hardly any Case can be supposed so strange, but something like it may be found in some one or other of these voluminous Writers. Such Authors seem to aim at Curiosity more than Usefulness, and Surprise rather than Instruction. Though it must be owned, that proper Histories of rare Cases (which are real ones, not the Fictions of Ignorance or Fraud) might be useful to Practitioners, to be consulted sometimes upon occasion; if they were written by Authors of Credit, who might be depended upon. Though the more strange Things any Man writes, the more need there is, that his Character as to his Judgment and Veracity should be well established. Therefore extraordinary Cases would seem to appear better in the Collection of a public Society, where some of the Members may be supposed to know the Writer, and in some sort to vouch for his Authority (or at least it should be so) than when they rest only upon the Credit of one single Man: Unless that Man is such a one, who has been so conspicuous for the public Figure he has made in Life, or for his other Writings, that his Name alone will be sufficient Evidence to Posterity. The Cases indeed must be such as can be supposed to be Facts, or else no Name, no Authority can support them. For if a Reader meets with Stories, which are incredible and absurd, in an Author of deserved Fame in other respects, he refuses his Assent, without at all suspecting the Veracity of the Author, but concluding that he has been over credulous in these Points, and been deceived or imposed upon by weak or designing Persons; or else that this wise and worthy Man is not free from Superstition or Prejudices, in
some

some Instances. Of this sort are the Histories of a total Fasting for many Years from all Food and Drinks; of vomiting Needles, Nails, Points of Knives, &c; of voiding Ink, Pebbles, &c. by Urine; of Women being delivered of Monsters, as Dogs, Frogs, Toads, Rabbits, flying Animals, &c. Hither also may be referred Cures ascribed to insufficient Causes: Nay, sometimes the Causes assigned are so far from being adequate to the Effects, as to be even void of any real Efficacy at all. Such are the Cures said to be obtained by Prayers to Saints, by Reliques, the Blood * of Martyrs dried upon Linen, Charms, the Royal Touch † of a particular Race of Kings, &c. I might quote Authorities for all these, and many more such, but I forbear it, for want of room in this Postscript, which will be too long without them.

I will only add one Remark more about the Manner of publishing Medical Cases, which is, that the Histories of fatal Events should be as readily told, as of successful ones. *Hippocrates* writes the Cases of his Patients who died, as freely as of those who recovered: And so should every Observator do, who consults his own Credit, and his Readers Benefit. As to himself, he will be the more readily believed, in his successful Cases, when it appears that he is candid enough, not to endeavour to conceal the unsuccessful Part of his Practice. And the Skill of the Physician may often appear full as great, by the Narrative of a fatal Case, which he has judged rightly of, and treated properly, as by the History of a Patient who recovered. Or even

* See *Wiseman's* Chirurgical Treatises. † *Wiseman*.
See also *Turner's* Surgery.

if he has judged wrong in any Case, and has discovered the Occasion of such Mistake, and the Way to prevent it for the future; the pointing this out as a Caution to others, would be greatly to his Honour. This would be (as the Author of the Preface to Medical Essays and Observations says) *to make the World wiser in an uncommon Way*. And as to his Readers, the telling only of successful Cases looks like some sort of Deceit upon them. Some of them, who are prejudiced in Favour of the Author, may be apt to suppose, that all Patients in such Diseases may be cured if properly managed; till Time and Experience convince them of their Mistake. Besides, the Student needs to be informed of the Course and Progress of a Disease, when it proves fatal, as well as when the Patient recovers. If he does not know this, he must (when he comes to practise) not only be at a Loss himself, but often deceive both his Patients and their Friends with false Hopes, and thereby expose his own Character.

And when, with these Histories of fatal Cases, we are able also to give a just Account, of what was found on opening the Bodies, this is a further Advantage of great Importance to the Reader. The Dissection in many Cases compleats the Idea of the Disease to the Student, as well as confirms the Judgment of the Physician, who had foretold in what State things would be found; and sometimes affords Instruction even to the most experienced in this Way. It also very often demonstrates the Reason why no Medicines could possibly succeed, the Condition of the inward Parts being such, as is evidently beyond the Reach of Art. Hence it appears, that he who has joined to his Knowledge of the History of

Diseases, right Notions of the inward State of Bodies dying of them, from seeing Dissections, and also reading genuine Accounts of them, will be able to form the best Judgment of many difficult Cases in Practice, arising from Obstructions of the Viscera, and other Disorders within. Hence also appears the further Usefulness of Hospitals, both to Practitioners and Pupils, besides what arises from the vast Number of Patients in all Diseases, as there are more frequent Opportunities of opening Bodies, than (from the Prejudices of Mankind) can be had in private Practice. And those, who have not these Advantages, should, as they study any Disease, consult the best Authors who have written an Account of the State of Bodies dying of it. *Bonetus*, you know, in his *Sepulchretum Anatomicum*, has made a Collection of Histories of this sort, from almost all Authors who wrote before him. Which *Mangerus* has much enlarged, and continued down to about the End of the last Century. And a great deal of useful Knowledge is to be obtained, from a careful Perusal of it. There are indeed some Things in it not so judicious, which is not to be wondered at in a Collection from so many hundred Authors. Some Things are long and tedious. And there are a great many very short, imperfect Cases, which just tell that this or that Part was found so and so affected, without any proper Account of the preceding Disease. Such Cases as these do little more than inform the Reader, that the several Parts of the Body are liable to such a morbid State, and do not teach him how to discover it in a living Body, in order to judge rightly of, and foretel the Event of Diseases. There are also some Observations taken from Authors of perhaps

perhaps not so good Credit. These a Student must learn to distinguish, by the Characters the Authors bear, and by judging, from his own Understanding, of their Skill and Candour in Writing. But take the Collection as it is, and there are Observations enough, from Authors deservedly esteemed, to make the Work lasting, both in Reputation and Usefulness. And it is much to be wished, that the most noted Practitioners at this Day would follow their laudable Example, both in opening Bodies, and publishing Accounts of them, as well as of successful Cases, from all which there might in time be further Collections made for the Use of Posterity.

These few Hints, about the Manner of writing Medical Cases, it is hoped may not be altogether useless to you, if you shall think fit to pay any Regard to them, when you are preparing for the Press again. But if you will not deign to receive any particular Directions from an anonymous Writer, give me leave, only in one Word, to recommend to you the Example of *Hippocrates* *, of *Mead* †, of *Allen* ‡, and of some of the judicious Observators in the *Edinburgh* Collections §. If you will copy after these Writers, your future Histories will be sure to be approved by learned Men, and to be useful to the World. You may then go on to publish with universal Applause, till you have exhausted the Memoirs of your long Practice,

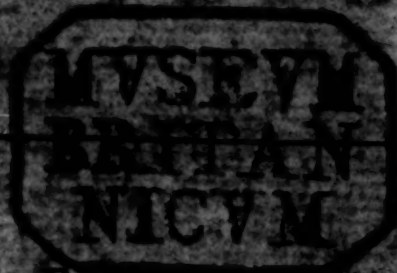
* De Morbis Vulgaribus.
et Medica.

† Monita & Præcepta Medica. § See the few Observations of his own, in his Synopsis Universæ Medicinæ.

‡ Medical Essays and Observations.

be they ever so many: Life and Health permit, which all wise and good Men will most ardently wish for. Such a Work may possibly be laborious and tiresome to yourself: but will be so far from being thought tedious by your Readers, that the larger it shall be, the more it will be esteemed: Notwithstanding there are such Numbers of Books of Observations already extant.

F I N I S



ERRATA

- PAGE 4. Note * line ult. *for not to follow, read to follow on.*
 Page 6. line 29. *dele in.*
 Page 15. line 4. *dele &c.*
 Page 35. line 23. *dele your*
 line 24. *for with own, read with your own.*
 Page 37. line 26. *for whoever, read who ever.*
 Page 45. line 6. *for precewedy, read received.*
 Page 51. line 12. *for particulr, read particular.*
 Page 55. line 8. *after it out; instead of for And read and.*
 Page 71. line 18. *for Disemper read Disempers.*
 Page 75. line 21. *for quam primum read quamprimum.*
 Page 81. line 10. *for require read requires.*
 Page 86. line 9. *for Engalenus read Eugalenus.*

be they ever so many; if Life and Health permit, which all wise and good Men will most ardently wish for. Such a Work may possibly be laborious and tiresome to yourself; but will be so far from being thought tedious by your Readers, that the larger it shall be, the more it will be esteemed: Notwithstanding there are such Numbers of Books of Observations already extant.

F I N I S



E R R A T A.

PAGE 4. Note * line ult. *for not to follow, read to follow out.*

Page 6. line 29. *dele in.*

Page 15. line 4. *dele &.*

Page 35. line 23. *dele your.*

— line 24. *for with own, read with your own.*

Page 37. line 26. *for whoever, read who ever.*

Page 45. line 6. *for preceived, read received.*

Page 51. line 12. *for particulr, r. particular.*

Page 55. line 8. *after it put; instead of. for And read and.*

Page 71. line 18. *for Ditemper read Distempers.*

Page 75. line 21. *for quam primum read quamprimum.*

Page 81. line 10. *for require read requires.*

Page 86. line 9. *for Engalenus read Eugalenus.*

